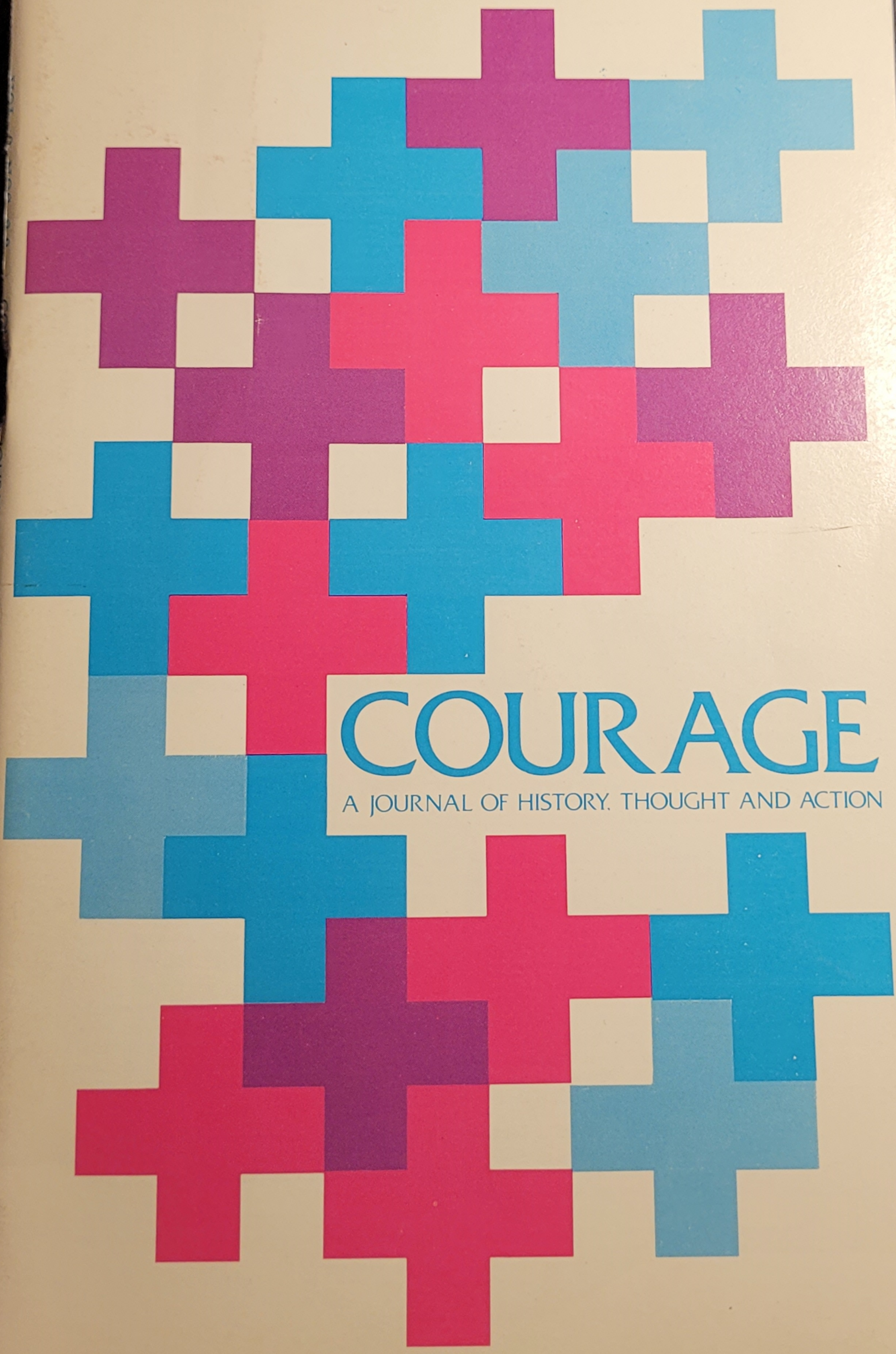

COURAGE

A JOURNAL OF HISTORY, THOUGHT AND ACTION

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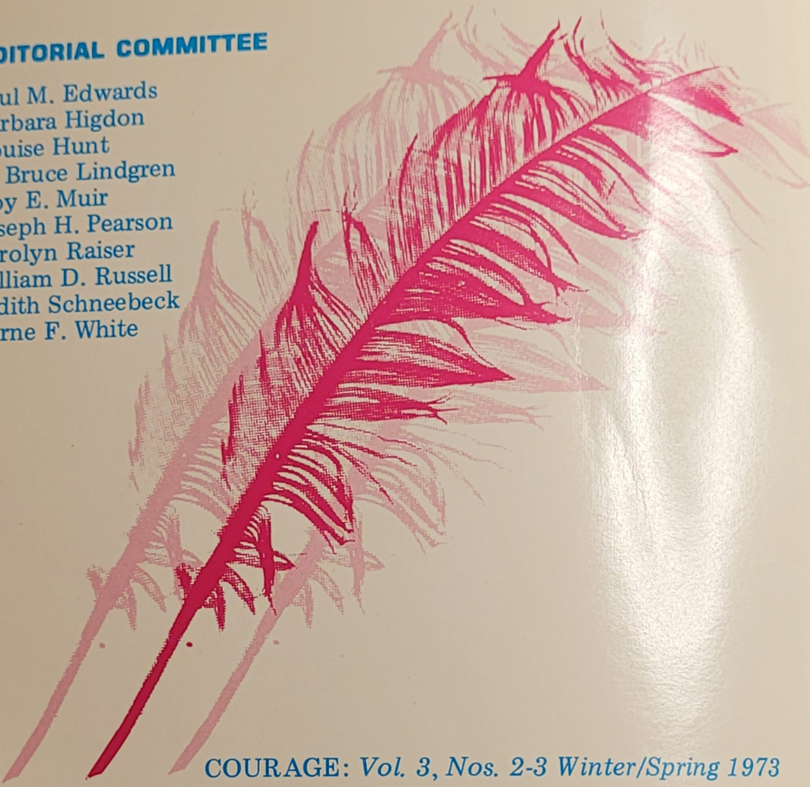

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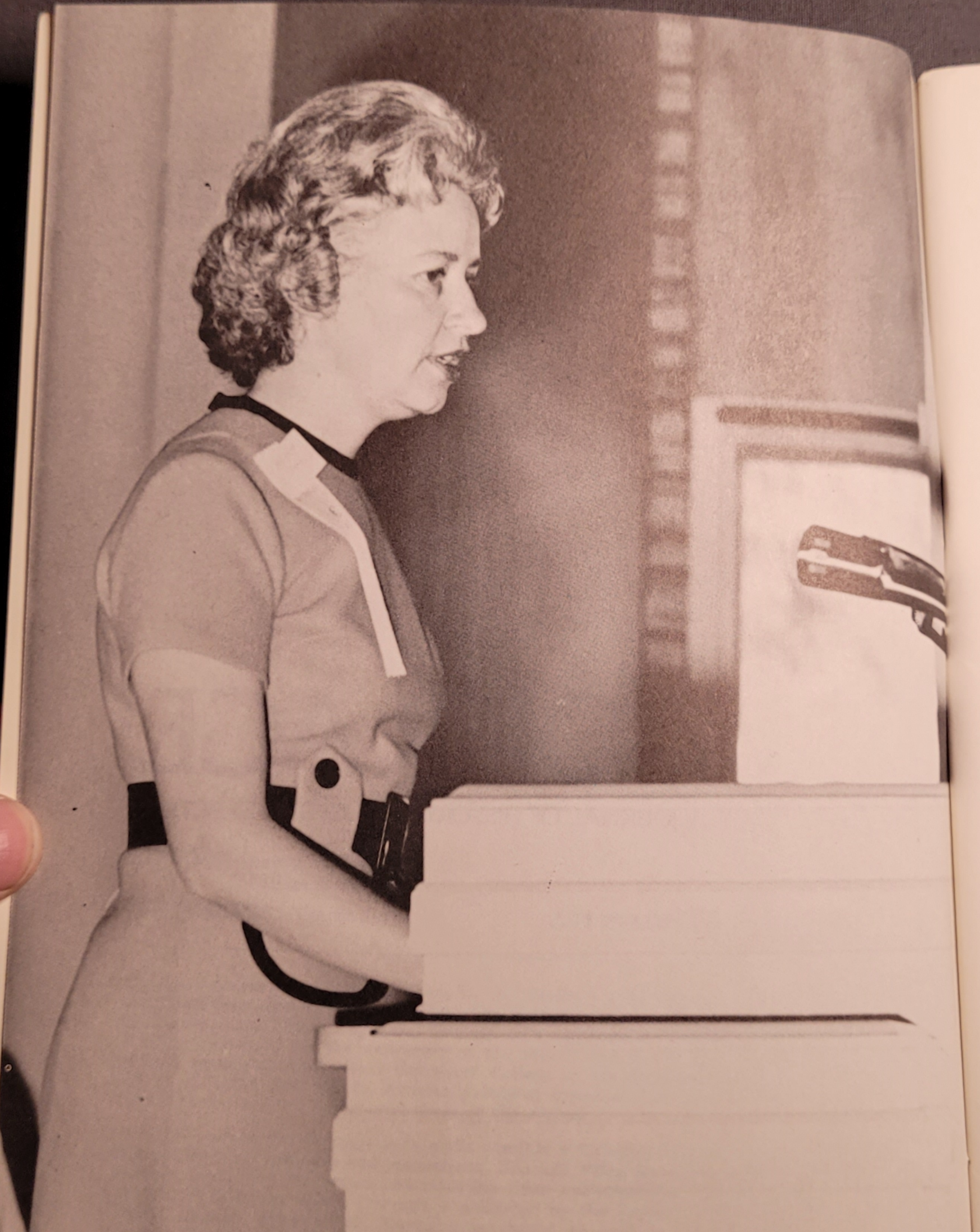

An Interview with Marjorie Troeh

Marjorie Troeh, Women's Ministry Consultant for the RLDS Church, must have a corner on the energy market. On Wednesday, February 21, she came to Graceland College to participate in Renaissance Week. She spent two days constantly moving from college classes to luncheon and dinner meetings, to church services, to institute planning sessions. Then she was off again to Independence, hoping for some time to finish preparing for a test she had to take the next day. (She is doing some college work in anticipation of entering graduate school, for her a necessary step in further developing the abilities she brings to her vocation.) After a ten-day visit to Israel in March she flew directly to the East Coast for an institute. Next came plans for a tight summer schedule of reunions and more institutes.

A poised, capable woman, Ms. Troeh displays skill and wit in meeting with people. She offers ministry in creative ways, combining visual aids and small group discussion to emphasize her message. Her complete dedication to her calling spills over, sometimes at the least expected moment. Going out the door on her way to Independence after she had finished this interview, she lamented, "Oh! I forgot to plug the institutes for women, administrators, and other interested people we're having throughout the summer." Well, Marjorie Troeh, consider them plugged.

Courage: Courage thinks that sooner or later the church must begin to seriously involve nonpriesthood in the administrative levels—management, planning, and decision-making—of the church. Such a move seems vital to prevent the institution from drifting into an organization run mainly by an elite group with the consequence that the other membership have little more than spectator roles in forming the life of the church. Since you work with the biggest block of nonpriesthood people, have you thought about the need to turn toward more nonpriesthood involvement in such areas and about how we might make the change?

Troeh: I see several things pointing in this direction, and I think it is a major area needing research and work. One of the concepts I see developing is the image of team leadership. No longer should responsibility rest within one person for the life of a whole congregation or branch. Many people ought to be involved.

All persons, especially youth and women, need to see their leadership responsibilities as voting members. Within the congregation as a legislative body are opportunities to initiate legislation and to participate in program planning.

In terms of the program development within a particular branch or congregation, we need to develop the image of a whole leadership team, those persons who have been appointed or elected to positions which require either program development or supervisory responsibilities. The formation of these people into a team has been a part of the never-fully-implemented branch council concept.

On the world church level we've attempted to prepare some resources which would help team leadership come about. In the past we've had a pastor's handbook which gave guidelines for administration of the local congregation. However, that handbook was developed for pastors and sent to pastors. It laid full responsibility for running the congregation upon them, with no suggestion as to how the membership could participate in leadership. Now that handbook has been changed to a congregational leaders' handbook, developing the image of the leadership team. The handbook has just come out this year in four loose-leaf sections.

One section of the handbook deals with images of the congregation, the functions and mission of the congregation, possibilities for organization, concepts regarding leadership—team *vs.* single, and the images of styles of leadership—horizontal or vertical leadership.

Another section of the handbook develops goal-setting skills. This section traces several problems through various stages: determining the forces that are working for and against a solution, determining what the ideal solution would be, setting the goals, and developing programs to meet those goals. Selecting personnel, training them, and supervising them are also discussed, along with suggestions for the evaluation of the project. This section is in the form of a workbook with which a branch council could begin planning for the whole life of a congregation. The branch council would be open to men and women nonpriesthood because it would involve all of the various leadership functions within the congregation.

The third and fourth sections of the congregational leaders' handbook deal with program planning—the actual setting of goals and outlining programs for the year—and with resources.

I see tools like this coming out that are beginning to project the image of many, many people participating in leadership.

Courage: Do you have any idea how many congregations are operating under the principle of congregational councils?

Troeh: At this point I don't have any statistics. That's something we do need to research, though. This handbook was developed in the Educational and Pastoral Services Commission for the Presidency. Now those of us who developed it have requested that it be evaluated. We need to see how it is being utilized in the field.

Courage: What you've just mentioned deals with local congregations. How do you see nonpriesthood being involved at the stake and world church level—ideally?

Troeh: They are utilized and provision is being made for them to be utilized in the commission structures of the world church organization, for instance. We are organized around several key commissions that deal with evangelism, theology, educational care, pastoral care, communication, all these kinds of things. Women serve in almost all of these commissions. I don't know of any unordained men serving on them. They are probably even more short-changed than women have been.

These are still purely advisory bodies. They do research and make reports, which are then available to the administration. The reports are considered along with whatever other factors seem to enter into making decisions regarding the church. However, at the present time in the present structure on the world church level I don't see provision made for nonpriesthood input in making the actual decision.

Courage: Do you expect that to change, or do you hope that it might?

Troeh: I don't have any particular models to project as to how it might change, but I do feel that all segments of the church need growing input into the decisions being made.

Courage: You mentioned the commissions. Not too long ago, nonpriesthood participants constituted a very low percentage of those on commissions. Has that improved any?

Troeh: Yes, it has. It's nowhere near representative of the membership in general, but increasing numbers of nonpriesthood are serving on the commissions, and increasing numbers of committees are being formed using nonpriesthood. The Committee on Roles for Women in the Church, formed more than a year ago, has a majority of nonpriesthood. A committee on abortion, which definitely deals with problems of women, has a number of women participating. Committees working on specific programs and resources, such as the task force that has been preparing reunion materials this year centering around worship, have drawn on many women. The Bishopric has a committee working on a new junior stewardship program. It, too, has a number of women and a number of priesthood who are not bishops. This is the first time I think they have gone outside the Bishopric for input in resource development. These are hopeful signs.

Courage: Many women in the church have found life-styles and interests different from those society has traditionally assigned them. Yet the church still seems to expect the traditional patterns of behavior from its women. As a result, many of these women who no longer fit into the traditional mold feel that the church rejects them because they are different and that it is incapable of using the abilities they have to offer. The church doesn't expect these abilities to come from women. What have you done or what do you feel can be done within the church to draw upon the abilities of this kind of people?

Troeh: My first response is I'm not sure who you mean by "the church." Who is rejecting them? Are you pointing to the administration at the world church level or in the local stake and congregation or are you talking about the body of membership collectively?

Courage: The problem frequently arises within certain types of congregations. Very able women are put down sometimes when they speak at the eleven o'clock hour because women ought not speak from the pulpit at the eleven o'clock hour. This is an obvious example of the kind of thing that happens in many aspects of church life at some local levels. I think that failure to respond to women offering certain abilities has happened at the world church level also.

Troeh: It's true what you're saying about the eleven o'clock hour. Women can sing their testimony at that hour, but they cannot speak it, which is totally inconsistent. There are scattered instances of women beginning to put some effort both into the planning and the actual carrying out of the eleven o'clock hour. Generally it's very scattered, although one that has been done has been successful and meaningful. The General Council of Women, at the request of the First Presidency, planned and conducted a very inspiring evening worship in the Auditorium on Sunday, December 31.

Pointing to world conference, I noted in the business meetings that a woman never offered a prayer. I was disappointed by this because I felt that I could have been represented well by a woman in prayer and that I would have identified with her. I can be ministered to by men, but I also feel that women can speak to my particular experience and my particular needs. Women, and youth also, need to be heard and to effectively represent the body of Christ in prayer to God and in speaking God's word to the people.

We're not facing a new problem. I read some of the writings of Marietta Walker. Back in the 1890's she was saying in the *Herald* that the time had come when the church was going to have to take seriously its expectations for women. Did it want women's services, and if so, was it willing to support them in giving those services? So it is not a new problem. I'm sorry that we haven't made more progress; but I feel like we are beginning to move and I feel like the administration is more open than it ever has been. It is making a sincere effort to become conscious of persons, of their worth, and of the resources available to it in these people.

Some things I think we can do. One, we do have the outlet of church publications. More and more people can be writing for these publications out of their experience and out of their insights.

Courage is a very good example of this. It can stimulate thinking and bring to the people new information and new topics for consideration.

Since the *Herald* is going into every home and teaching all of the membership, I think a good deal of work can be done there. Images are changed through the kinds of materials presented in it.

I see attempts being made in our church school curriculum, for instance, to bring different images of the congregation, of mission, of persons and their value and dignity. I see an effort to remove some of the stereotypes that we've had in the past.

In addition, I feel the need both on the world church level and in the local situation to begin to develop some resource banks of personnel. We've tried to be careful with our financial budgeting, and yet we really haven't made an effort to assess the resource of our people. Persons trained in statistical methods and data gathering might well be utilized to assess the needs that exist within the communities our congregations serve. They might also assess the available resources of professional training, experience, and expertise our membership, friends, and associates have which can be brought to bear.

Courage: Some people feel that women ought to be in the priesthood so that those with ability for preaching, doing pastoral counseling, being part of the pastorate, and providing other priesthood ministry can do so "legitimately." Another group suggests that instead of opening priesthood to one more group, we ought to remove priesthood from the pedestal upon which we have put it and misunderstood it. They think we ought to recognize people's abilities independently of priesthood office. How do you feel about this?

Troeh: In regard to priesthood for women, I know of no scriptural reason against it. We have a history of not ordaining women, but this has probably come out of the cultural influences upon the church and out of the patriarchal society from which the church has developed. We have an open canon of Scriptures so there is the possibility of further specific direction. However, at the present it is still a very open question.

I see a valid place for priesthood functioning within the church in terms of ordinances and specific responsibilities. However, I feel that we have not understood the full dimensions of priesthood or the possibilities; and we have definitely not understood the full calling of the membership; that we are all called and that we all have a basic responsibility and commitment.

In a certain respect, I feel that the membership has copped out in relation to priesthood; we have laid responsibilities upon them which are not particularly tied up with priesthood. It's often more comfortable not to have responsibility. It's much easier not to, and so we have fallen down in our job of witnessing or planning program or making decisions—even in terms of teaching and interpreting doctrine. We have laid these responsibilities upon the priesthood, and I don't believe that they necessarily belong there.

I do feel that the priesthood is of divine origin, and I do feel that there is a place for it in the church but perhaps not in the same way we have used it in the past. The issue needs to be carefully approached with regard to women, but it's not the full answer for women's participation because not all women would be ordained. And, again, the full responsibility for carrying out the work of the church should not rest with the priesthood anyway.

Courage: What do you see as the distinction between priesthood responsibility in the church and membership responsibility?

Troeh: I see the priesthood as set apart for some specifics. Primarily I see it in relation to the ordinances and perhaps as a channel for guidance. There are times when we need that kind of assistance because not all of us have responded as fully as we might. But it's difficult for me to draw the line. I can't remember all of the things you mentioned in the question. Counseling. What are the other aspects you talked about?

Courage: Preaching, being part of the pastorate, and so forth.

Troeh: I see all of these things as being viable options for the membership. The Scriptures suggest ways that priesthood might function in relation to ministry in the home and so forth. Yet I don't think they say that these are the only persons who can function in that way. Some priesthood have the specific job but not to the exclusion of others who may have some professional competencies to bring to bear.

Courage: Administration has been closely tied with priesthood also.

Troeh: Yes, this is true. The elder is supposed to preside, for instance. But there are many interpretations of how one presides. One can stand before the group and make all of the decisions. Or one can hold ultimate responsibility for the life of a group but do so by appointing persons who are skilled, persons who are qualified. Presiding in that way means the delegation of authority.

Courage: Some think that the only way for women to move into these kinds of positions will be by holding priesthood.

Troeh: I don't know if that's necessarily true. Many groups throughout the church are beginning to experiment with varying organizations. Some stakes are going to a commission-type structure in which, rather than organizing around particular departments within the congregation, they are organizing around central concerns and calling these commissions, with anyone qualified being able to assume the role of commissioner. Those commissioners, in turn, form a leadership team for the congregation. Priesthood and nonpriesthood work together effectively in these groups.

Courage: Can you name some stakes that have gone in this direction?

Troeh: Denver Stake definitely has. I think Detroit Stake has done experiments along this line. Some of the other stakes have gone the other direction, though. They not only have a presiding elder but they have up to five assistant presiding elders within each of the congregations. Each of these assistant presiding elders has responsibility for a function such as worship or education. This to me is unfortunate. It puts as the first criterion for holding an office that of being a priesthood member. After that perhaps come qualifications regarding educational skills and abilities or worship skills and so forth. I think this is putting our priorities in the wrong order.

Courage: I believe it was F. M. Smith who talked about what he termed a theocratic democracy. Some have interpreted this as indicating that it is solely the priesthood's responsibility to govern and administer the affairs of the church.

Troeh: I've not tied theocratic democracy up with priesthood administration before. To me, theocratic democracy relates God to every individual. A revelation comes to the church, for instance. I can weigh and evaluate the priesthood's interpretation of that revelation, but I am called upon to have my own revelatory experience as to whether it is indeed the word of God or not. My responsibility as a member is to have my own experience and make my interpretation of the meaning of that word to me. This is what theocratic democracy means to me—the full democracy of all of the membership relating to God and the interpretation of God's word.

Courage: To shift gears, what has the Committee on Roles for Women in the Church been doing?

Troeh: We are researching a number of areas in relation to women and their roles. We have been studying what Scriptures say to us in terms of our history, models passed on to us, and restrictions that those models may project. We've studied broad religious history and Restoration and Reorganization history. We've noted the cultural setting in which Scriptures have come. And we have been looking at our cultural situation and trying to understand the changing roles of both women and men and their interrelatedness. We are trying to put together all of this to come to a theological understanding of the equality of men and women.

From this study we hope to recommend to the Presidency possible roles and also, hopefully, suggestions for some programs that will help us implement the accomplishment of these goals.

Courage: Will this committee report be available for the membership to study?

Troeh: Not unless the Presidency makes it available. This committee was appointed by the Presidency as an advisory body to them. If the committee had come as a result of conference action, then the committee would be responsible to the conference and the information would go to the whole conference.

Courage: Has anything been done at all levels of church organization to implement the resolution on opportunities for women which the last world conference passed?

Troeh: I know specific instances in which groups have consciously taken this resolution and done some reorganization in relation to it. The Ontario region, for instance, had the Ontario Regional Ministerial Council, which involved all of the district presidents, high priests, and appointees within the Ontario Region. They were an advisory body to the regional administrator.

Since this resolution they have reorganized to include the district women's leaders, the district youth supervisors, and a representative youth from each district, in addition to these other men who are already on it. An associate member of the General Council of Women resides there, and they have asked her to serve on it. At the same time that they made this adjustment, they felt it necessary to change the name of the body so that they are no longer a ministerial council but are now, I think, a regional advisory council. Nonetheless, they are accomplishing the same functions that they were in the past; but they have deliberately added these people.

Some congregations are beginning to analyze how they are utilizing women and trying to use them more fully. Some of the commissions that have organized since conference have attempted to have more women, as I mentioned before. However, by and large, I doubt that too many of the congregations have seen this as applying to them.

Courage: When you spoke at Graceland College during Renaissance Week on February 21, you mentioned the paucity of women models the Restoration has in its history and your efforts to recover some of its outstanding women.

Troeh: I'm impressed by the statement by Santayana that those who do not remember the past are condemned to relive it. I think how true this is of women. We have not got a women's history. Emma Phillips has done a few books, *Thirty-three Women of the Restoration* and some others, for which she has ferreted out some of the women. We are trying to include articles in the *Herald* which have some of these models. I mentioned Marietta Walker and Christiana Salyards and numbers of women who have made significant contributions.

We had a Graceland student, Steve Newcom, working for us during the month of January. He was tracing some of the women's history and seeing contributions they have made through the *Herald*. He made the observation that women tended to find areas where ministry was not being given, to bring these to the attention of the church, and to begin to function in the areas. This was noticeably in the area of the home and family, in beginning a church school, in writing materials for the church school and for general publication in the *Herald*, in getting a children's column and a home column, and so forth.

However, then the women tended to get locked in. I don't know whether they hung onto these as their particular domain or whether they were pressured, but in some way they got locked into these areas and have since that time inherited them as their particular spheres within the church. We have not continued our searching out the areas of ministry that are being missed or of sharing the areas that have already been discovered.

Courage: You have mentioned on several occasions while speaking in public that men are as much restricted in roles assigned to them as are women. How would it be if the church had a men's ministry consultant who might function the way you do in trying to open up new vistas for people and to help them adjust to a changing society?

Troeh: I think it would be beautiful, I really do. A good deal of work could be done on male consciousness-raising by someone who is doing research and who is particularly conscious of the needs of men in our society today.

Courage: In your role as Women's Ministry Consultant do you see yourself as a researcher and a stimulator for doing these kinds of things?

Troeh: Very definitely. I see my role as researching all of the factors relating to women in terms of their needs, their capabilities, their potentials. I see my responsibility as then developing resources for meeting the needs of women, for determining what kinds of ministry women uniquely need and what kind of resources they need, and also for determining the kind of ministry that women are capable of giving. My position is one of consultant both to the membership at large and to the church administration.

One of the resources we and the Christian Education Department have developed recently that I hope will be popular is a seminar packet, "Eve-n-Women," which deals with the changing roles of women in the church and society. It would be a helpful resource not only to the women but to the membership and the administration for determining the source of our traditions, the situation in which women find themselves, and opportunities for the future.

The packet also has some concrete activities so that persons who have shared in the investigation of their consciousness regarding women might critically look at their own congregational setting. It suggests ways that they might analyze their church school materials to see how these are socializing boys and girls into particular patterns. It suggests looking at our hymnody and our worship resources and seeing what they are saying about equality. It suggests some ways to look at the local administration. It suggests ways to begin to develop job descriptions and to ferret out of the congregation those persons who are most qualified for those jobs in order to best utilize the stewardship of the personnel resources in the congregation.

These kinds of things are beginning to come out as resources. I see my role as a consultant in developing this kind of material.

Courage: Some people feel that the church is just awakening to social change and that it might be too late for the church to catch up, let alone take the lead. Do you think that the church can be relevant to society and help people adjust to changing life situations?

Troeh: Yes, I think it has to. I think it's called to do this. I see the church as being shaped by society as well as shaping society. I wish the church could be more prophetic in relation to its utilization of women but at least it is responding to what is going on in society.

The issue of stewardship in our changing society concerns me. I look at the potential which God has placed in all people. I look at the accomplishments of young men and women in our colleges and universities. All along the way I see no distinction between men and women. Only once that educational setting is left do we find the discrepancy. They are competing and contributing mutually through high school and college. But then men have continued in careers and continued to have this intellectual stimulation. Women have somewhere, somehow let that aspect of their development go by the wayside. They have busied themselves in other endeavors.

However, smaller families and earlier marriage age are freeing women at a younger age. There are all of the labor-saving devices and all of the packaged foods and the permanent press fabrics. Educational opportunities have freed us. Then I ask, "Why?"

I am disturbed at the kinds of stewardship that many women are exercising over the abilities they have. I don't think women have been freed for bridge clubs or busywork or gardening. There are leisure-time activities, of course; but there are certainly more productive things. Nor am I downgrading life in the home and the guidance and nurture of children.

I am saying that we can't let life just happen to us. We need to make conscious decisions prayerfully and in relationship to our stewardship over our abilities. It's not just a question of personal fulfillment. It's where we can give our best service. I have found it in this way. Others find it through the professions. Others find it through entering the political arena. However, all of these have to be seen in relation to our commitment to Christ in terms of who we are and what we do.■■
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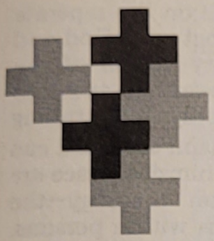

Hymns: Harmony or Discord?

Bonnie Foster

"Saints should be enthusiastic singers." How many times frustrated song leaders have urged this admonition on congreagations of lackadaisical participants. Could the current lack of enthusiasm be related to the content of the hymns? The present *Hymnal* for the Saints Church is nearly twenty years old; the hymn texts need careful updating. Some hymns used in Saints' church services speak vital messages for today, but too many either convey no pertinent meanings or else they promote ideas which are actually objectionable. When confronted with an irrelevant or objectionable hymn, people who notice either mumble words which they do not believe, or else they refuse to sing altogether; they certainly don't sing enthusiastically. People who sing without regard to the words they mouth are not worshipping, so thoughtless hymn-singing becomes a pitiful action—objectors feel hypocritical or alienated (depending on whether or not they sing) and mechanical singers feel nothing of worth. Only those people who mean what they sing can worship through song.

If the hymns of the church promoted only one set of doctrines, the problem of unenthusiastic singing would be resolved sooner because only those people who espoused the particular philosophy being promoted would come and sing. But the hymns do not reflect just one philosophy; some promote progressive harmony while others have a definite divisive effect. People attend services not knowing which hymns they will be asked to sing, so when confronted with a text they do not believe they either sing without enthusiasm or not at all. I am not saying that we do not need variety; we do. But the underlying theology of each hymn should promote at-one-ment, godly development. Starting from the premise that the purpose of the church is "that they all may be one" (John 17:21), I would like to point out that some of the divisive theology which bothers me occurs in many hymns in the 1956 *Hymnal* of the Saints Church.

The basic cause for the division is overemphasis on the separate nature of God. When a vast dichotomy is made between God and people, human growth potential suffers. The very genius of the Restoration lies in its theology that God is self-revealing, and that people and societies can progressively become godly by attuning their lives to these revealments. Hymns which proclaim that God can do everything, people can do nothing but beg for whimsical grace are unrealistic and damaging; they deny incarnation theology—the possibility of progressive incorporation of godliness within persons. Motivation for growth is deterred when God as external deity is stressed to the exclusion of God-in-persons. God is not a king on a faraway throne; God is emanating Love, Truth, Life. These powers are available to humans, to all humans; in fact, God's loving wish for the universe is progressive incarnation of godliness within the world so that harmony, love, and beauty can prevail.

One result of the theology that God and people are so vastly different has been excess dependency on God at the expense of respect for humanity, either for oneself or for others. People are not kings either; nor are they crawling "worms." (No offense meant to worms, which have good purposes too.) People are growing individuals, capable of incorporating love, truth, and aliveness in ever increasing degrees. Humans can be brothers and sisters, can share together beneficially. So dividing people is unrealistic. All humans are unique—no two are alike—but we are all capable of becoming godly. We need to minimize categorizations and emphasize the possibilities of ever growing godly at-one-ness.

Illustrating the theology of God-people division are the two following hymns which I find difficulty in singing.

(Hymn No. 330)

Where wilt thou put thy trust?
In a frail form of clay
That to its element of dust
Must soon resolve away?

Where wilt thou cast thy care?
Upon an erring heart
Which hath its own sore ills to bear,
And shrinks from sorrow's dart?

No! Place thy trust above
This shadowed realm of night,
In him whose boundless power and love
Thy confidence invite.

His mercies will endure
When skies and stars grow dim;
His changeless promise standeth sure;
Go cast thy care on him.

* * *

(Hymn No. 334)

Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Make me clean and make me pure.

Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and thou alone;
In my hand no price I bring,
Simply to thy cross I cling.

While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown
And behold thee on thy throne,
Rock of Ages, cleft for me,
Let me hide myself in thee.

These are much-loved hymns and have great influence. The message of the Restoration does refute godless humanism, but these hymns seem to deny any godly potential within individuals. Perhaps I am oversensitive, but I find difficulty in thinking of myself as capable of becoming godly when I am influenced by such degrading theology. I need more positive encouragement. An abundance of hymns which promote the same derogatory theology in less pronounced ways may also be found. The images of humanity drawn by these songs depict dying, weeping, frail masochists who are clinging to a cross while yearning for a place to hide until death can transport them to an unknown safe world where they may continue to bow down to an all-powerful Rock. "Don't trust in yourself ('frail form of clay'), or in any other person ('which hath its own sore ills to bear')", the first hymn suggests. "Hide in Jesus," the second song advises. What a damaging perversion of Restoration theology! Is it any wonder that some people cannot sing such songs enthusiastically? Humility is important, but Calvinistic "wormism" is degrading enough to cause all but the most stout-hearted to despair. Psychologists tell us that lack of self-respect is a major problem in a large percentage of people today; surely the church, in the name of Jesus, should not aggravate that problem; surely there is a way to teach humility without resorting to self-debasement. The worth of souls is great. God does not want to be regarded as the opposite of humanity; at-one-ment is the godly goal.

If all songs used in church services portrayed such demeaning philosophies, Christianity would certainly be doomed. Thankfully, there are songs with better messages:

(Hymn No. 314)

Forth in thy name, O Lord, we go,
Our daily labor to pursue;

Thy mind, O Lord, we long to know
And serve in all we speak and do.

The task thy wisdom hath assigned
We long together to fulfill,
In all our works thy presence find,
And prove thy good and perfect will.

Forth in thy name, O Lord, we go,
With gifts diverse, with hearts as one,
That in our labors we may grow
Into the kingdom of thy Son.

Human dignity is preserved in this hymn. People are regarded as co-laboring, not just with God but with other humans; they are seen using diverse gifts, accomplishing tasks assigned by divine wisdom incarnate in each one. The difference in states of mental health induced by the hymns cited can hardly be overstated.

Roy Cheville, exuberant singer and hymn-writer, has often emphasized his belief that God does not want people to fawningly adore at some heavenly throne; rather, God wants us to cooperate and share in worthwhile endeavors. Chevillian theology suggests that the presiding patriarch spends little time praising and adoring an extra-power who sits on a throne far above his lowly subjects. Hymns of praise which emphasize a vast, untraversible chasm between God and people are detrimental to the progressive incarnation of godliness within people; we should remove such hymns from the *Hymnal.* God is good; with God's help people can be good. We need to quit emphasizing the utter worthlessness of humanity and stress rather (albeit humbly) the worthwhileness.

Divisiveness between God and people results in a second damaging separation: divisiveness between humans. When people concentrate primarily on relating to an external God from whom they must win salvation, they place themselves in competition with other scrambling humans, whom they view as also vying for mystical grace. I believe that God wants us to recognize godliness within ourselves and within other human beings, and I believe that such respect for all involved will help to bring about the desired universal at-one-ment. Classifications which divide people into "elect" or "not elect" subdivisions only compound the competition and care-lessness of human beings. I believe that we should emphasize appreciation for humanness, not competition or division. We should concentrate on helping one another to become godly rather than trying to raise our own self-esteem by lowering that of others.

Many of our hymns subtly promote a form of exclusiveness which might be stated as "We have the fullness of the gospel" (emphasis "we"). The balance between maintaining a group identity and excluding the rest of humanity is delicate. The joyful hymns "We Thank Thee, O God, for a Prophet" and "I Have Found the Glorious Gospel" are examples of hymns that promote group identity. These songs convey in vigorous form messages which were necessary in the infant days of the church. However, the church has grown mature enough institutionally today that it can afford to be more expansive. No longer is the church's greatest need to maintain an identity; it needs to reach out and include other people. Compare the three hymns categorized under "Revelation and Restoration" in the *Hymnal* quoted below and note the superiority of hymn No. 290 with regard to stating Restoration gladness without excluding nonmembers.

(Hymn No. 291)

We thank thee, O God, for a prophet
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays;
We thank thee for every blessing
Bestowed by thy bounteous hands;
We feel it a pleasure to serve thee,
And love to obey thy commands.

When dark clouds of trouble hang o'er us
And threaten our peace to destroy,
There is hope smiling brightly before us,
And we know that deliverance is nigh.
We doubt not the Lord nor his goodness,
We've proved him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of his goodness and mercy,
We'll praise him by day and by night,
Rejoice in his glorious gospel
And bask in its life-giving light.
Thus on to eternal perfection
The honest and faithful will go,
While they who reject this glad message
Shall never such happiness know.

* * *

(Hymn No. 284)

I have found the glorious gospel that was taught in former years,
With its gifts and blessings all so full and free;
And my soul is filled with gladness and banished are my fears
Since the precious angel message come to me.

I wandered long in darkness, yet sought the narrow way,
And my life was like the surging of the sea;
But now I am rejoicing in this the latter day
Since the precious angel message came to me.

My once blind eyes are open, my sins are washed away,
And the kingdom I can very plainly see;
No more do fears and doubtings my trusting soul dismay,
Since the precious angel message came to me.

Now for celestial glory in the presence of the Lord,
I will work and watch and humbly bow the knee;
No longer faith but knowledge in true and sweet accord
Has the precious angel message brought to me.

(Refrain)
Then praise the Lord, O my soul! Abundant mercy, Oh, how free!
In joyful song my spirit doth accord,
Since the precious angel message came to me.

* * *

(Hymn No. 290)

Fountain of all revelation, grant us thy life-giving power;
Without thee no sure salvation will deliver us this hour.
May no veil of man's tradition mask the light that comes from thee;
Let not pride nor low ambition waste the strength that sets us free.

God, our rock of revelation, we would build our lives on thee;
For without thy sure foundation none can find stability.
We will order not thy wisdom to some cherished form or mold,
But will search for truths now hidden as we live by those we hold.

As we consider updating the *Hymnal* we need to remove those hymns which imply that we, the elect, will be saved, while "the wicked who fight against Zion will surely be smitten at last." We have a sense of group identity (sometimes to a fault); we need today to include more hymns of universal love.

Another form of exclusiveness which divides people is seen within the denomination itself: women members are separated from men members, and particularly from the priesthood. Such hymn titles as "God Send Us Men" (No. 487) would almost be funny if they weren't so serious. "Rise Up, O Men of God," "Men of God, Go Take Your Stations," and "Let Us, Brothers . . ." are only a few examples of male-oriented hymns. Men can sing these hymns with great meaning, but as a woman, I am excluded. Should these hymns be stripped of their male words? Many of them contain worthwhile messages. Some will say, " 'Men' is meant in the generic form; therefore, women are included." But for the same reason that motivation for growth is lessened by overemphasizing God as "out there" and humans as nothing, motivation is lessened for women to become as fully godly as possible by overemphasizing maleness of God and humankind. In "Rise Up, O Men of God" (No. 304), for instance, the strength of men is enlisted to serve the "King of Kings" because the (female) church is unequal to *her* task and needs the "brotherhood" to rise up and make her great. In "The Church's One Foundation" (No. 279), the church has to be bought as Christ's bride. Not only is male superiority implied, but the archaic practice of buying wives is mentioned. Our hymns need to motivate people to grow; the use of male pronouns and words like mankind, brothers, kings, and princes tend to make women feel left out, tend to make them less conscious of their potentials to grow.

When confronted with the question, "Of which sex is God?", few people today would claim that God is limited by sex. For the best growth of all people then, our hymns need to reflect the androgyny of God and the equal humanness of all people—members and nonmembers, males and females. I believe that a conscientious removal of sexual nouns and pronouns from our hymns will not only help remove the divisive barriers between men and women but also between God and people. We will find it easier to think of God-in-us if we are not thinking of a patriarchal king. We should revise male-centered hymns whenever possible, and when revision is impractical, we may need to completely rewrite certain hymns. The worthwhile ideas should be preserved in new hymns.

Some hymns display little or no sex prejudice. "Beloved Community of God" (No. 456) distinctively reflects Restoration beliefs without being male-centered or clannish.

(Hymn No. 456)

Beloved community of God, in vision seen a perfect whole,
All that we have we pledge to thee, our powers of body, mind, and soul.
The healthy frame, the steady nerve, the active pulse of flesh and blood,
With these we dedicate to thee our manhood and our womanhood.
All gains of skill and fruits of thought, whate'er we know, whate'er we feel,
Humbly we bring that we may prove true servants of the common weal.
Fair visions of the good and true wrought into speech and kindly deed,
These be our sacrament of love, our witness to the Christly creed.
King of the kingdom of our dreams, from dreams we turn to take our part
In that beloved community where love is law in every heart.

This hymn uses the words "King" and "kingdom," but a minor change from "King of the kingdom of our dreams" to "Visions alone will not suffice" would revise the text very well.

Language used in many hymns furthers divisions. Words such as king, kingdom, and throne, for instance, make world community sound like a fantasy to people who have never lived in a monarchy and who have no desire to. The community of God will not be based on a monarchy, but will be the highest form of democracy: people will *choose* to follow God's will. The very purposes of God sound more like myths when old-fashioned words are employed. One finds difficulty in enthusiastically pledging one's powers of body, mind, and soul to something that sounds like a Grimm's fairy tale. The message of peace is not a myth, is it? If not, let's make it sound real. As our understandings of God increase, our language needs to keep pace.

Analogous hymns such as "Onward, Christian Soldiers" and many of the hymns about Zion paint unrealistic word-pictures.

(Hymn No. 309)

Onward, Christian soldiers! Marching as to war,
With the cross of Jesus going on before;
Christ, the royal master, leads against the foe;
Forward into battle, see, his banners go!

Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine, one in charity.

Crowns and thrones may perish, kingdoms rise and wane,
But the church of Jesus constant will remain;
Gates of hell can never gainst that church prevail;
We have Christ's own promise, and that cannot fail.

Onward then, ye people! Join our happy throng;
Blend with ours your voices in the triumph song;
Glory, laud, and honor unto Christ, the King,
This through countless ages men and angels sing.

(Refrain)
Onward, Christian soldiers! Marching as to war,
With the cross of Jesus going on before.

Soldiers, marching, crowns, kings, and many other words used in this song detract from the central purpose, which is to gain a sense of security from treading where the saints have trod, from feeling one in hope, doctrine, and charity, and from being assured that the church of Jesus will remain constant. However, "Fountain of All Revelation" (quoted elsewhere in this paper) satisfies the need for stability but in addition builds on the sure foundation in realistic terms. In order for singers to feel enthusiasm, hymns must have more than a marching tempo; their messages need to be realistic. I personally also dislike the use of "soldiers," "battle," "foe," and "war" in many of our hymns. I prefer to think of my membership in the church as commitment to loving relationships, not fighting. Many other hymns also use analogy to the extent that motivation for realistic action is stifled. How many times our hymns about Zion urge us to "march," "battle along," or look forward to walking on golden streets. In our picturesque speech, we must not forget that we should be learning to love one another (the real purpose of Zion).

Because the *Hymnal* contains both helpful and harmful messages, the hymn-selection committee needs to remove the offending hymns, keep the good ones, and add dignified, progressive, optimistic, realistic hymns that can be sung with emotional and intellectual fervor. I mean no dishonor to past hymn-selecting committees and neither do I regard myself as a professional critic of either music or theology; I am merely a person who has wished to be able to sing what I mean. Although some have argued that the corporate expression of voices lifted is the main importance of hymn-singing in church, and that therefore we should not be so discriminating in choosing the words that we sing, I disagree. If group sound were of most importance, we could all stand and sing "La" in joyous harmony and accomplish that purpose. But when I sing, I like to express the convictions of my mind as well as show the feelings of my emotions. I believe that truthfulness requires this of me. I thrill to be able to express myself with others; but the thrill is lost if I cannot believe that others, as well as I, believe the words being sung. So I feel a sense of responsibility to suggest what I consider to be improvements in our next *Hymnal*.

I propose that future hymns (1) stress the dignity of people and urge cooperation and progressive unification with the loving powers of the universe; (2) promote at-one-ment both in God-human relationships and in human-human relationships. I do not mean by this to eliminate belief in God (Universal Love, Truth, Life, beyond human limitation), but I do believe we should emphasize the incarnation purpose whereby these powers of the universe (God) can increasingly become incorporated into human beings. I believe that giving up male nouns and pronouns in reference to God or humanity and ceasing to refer to God as an external king opposite from people will better motivate people to develop godly potentials. I believe that this development is the purpose of the church. Although many classical or historical hymns reflect divisive patriarchal theology, they carry emotional meanings which will be hard to give up; therefore, I propose that the historical section of the *Hymnal* be expanded to include a few of the most cherished hymns to remind us of our heritage. But the majority of hymns should lead the way in promoting incarnation theology in order that we can better achieve at-one-ment and harmony, and so that we can once more become enthusiastic singers. ■■

ON A HUMANITARIAN'S TAKING UP RESIDENCE IN THE COUNTRY

JON WALLACE

In the early dark he hears from bed
a neighbor's cattle bellow against the cold.
They make him old.
He would have them ranging at ease
in some emblossomed pasture, not
as they are: haunch to haunch in a biting wind,
thick necks stretched toward
stalks of corn as dry as parchment.

Why must he endure such boorish agony?
This is not his place. What has he to do
with its wormy certainties, with its
hollow rooms, with the stale breath
locked in every closet? His business
is with anger and urban blights and Man—
not men, not bony old Republicans
who sit in a toothless stupor at the edge
of town squares, waiting for visions.

So he twists in his sleep toward the suburbs
and dreams of terraced hillsides and the smell
of fresh plaster, of ordered lawns and the
breezy posturings of immaculate women,
and of the apocalyptic silence at the
center of some infinitely drifting crowd.

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in Renewal of the Marriage Covenant

F. Glenn and Anna Mae Goff

Like everything else in this world, sexual intercourse can
considered from different points of view. It can be approached fro
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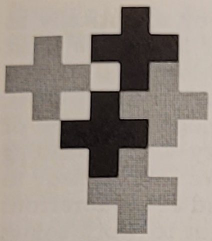


Sexual Intercourse in Renewal of the Marriage Covenant

F. Glenn and Anna Mae Goff

Like everything else in this world, sexual intercourse can be considered from different points of view. It can be approached from the physiological or neurological point of view. Or we can emphasize the utilitarian or symbolic meaning of this action, focusing upon the thought content of those involved and the spiritual purpose accomplished. It is this latter orientation that we wish to emphasize, in harmony with the overarching divine purpose of personal development toward "the immortality and eternal life of man."[1]

We live in what has been termed the "age of sexual liberation." Whether more open use of symbols constitutes liberation depends upon the attitude of the persons involved. However, to be convinced that we are literally surrounded by sexual influences, one has only to take a random sample of the books to be found on the stand in nearly every major airport in the world or on local bookracks, to say nothing of the fare offered by drive-in movies, theaters, television, popular music, or nearly any other medium one can name. Many of the materials represent perversion and sickness; and we are tempted to retreat to nice safe ground by simply refusing to consider the alternatives presented to us, perhaps especially to young people, in this age of the new morality. Yet, like it or not, our environment affects us.

While values depend upon the cultural setting as well as ultimacy of motivation,[2] there is often a tendency to uncouple freedom and responsibility. This cannot be done.[3] That which we end up calling freedom is sometimes actually the surrender to biological laws and impulses of the moral fiber for an authentic, powerful, self-directed life. As Arthur Oakman has said, "While we may be free to do as we please, we are bound hand and foot, because from ourselves there is no deliverance."[4]

A serious challenge of the Restoration is to look realistically at changing attitudes toward sexual morality in our times. We must attempt to see the potential of the sacred in all things, and to lead and interpret so that persons are freed from the oppression of evil. This is in harmony with the basic Restoration theological purpose of unification and with the heritage of open inquiry and expanding truth upon which the movement is based. We are called to courageously countenance the world. We must stand at the forefront of those who are trying with everything they've got to work things out, serving as agents of redemption, breathing new meaning into what seem to be irreconcilable patterns of complacency, wrong motivation, and dangerous experimentation.

People are questioning deeply what is right in the area of sexual involvement. They want counsel and guidance. Dr. Rollo May, a psychiatrist, alerts us to several “paradoxes associated with the new enlightenment.”[5] One such paradox is that internal anxiety and guilt have increased as external control has decreased. Limits once clearly set by society must now be rethought by the individual.

A second paradox is that the “new emphasis on *technique* in sex and love-making backfires.”[6] Books on the technique of sexual intercourse—the bodily positions to be taken, the arts of physiological stimulation—are now prevalent. However, Dr. May observes:

> Nothing is wrong with technique as such, in playing golf or in making love. But the emphasis beyond a certain point on technique in sex makes for a mechanistic attitude toward love making, and goes along with alienation, feelings of loneliness, and depersonalization.[7]

He speaks of a “will-I-do-it-right” or “did-I-do-it-right” attitude and reports that many of his patients, preoccupied with technique, experience a lack of feeling and passion. They rob themselves of the deep intimacy of being mutually loved, accepted, and celebrated and of the ecstasy which this experience can provide.

Dr. May mentions as a third paradox what he terms “a new puritanism.” He is referring to “puritanism as it came down via Victorian grandparents and became allied with industrialism and emotional and moral compartmentalization.”[8] It manifests itself in a feeling of guilt if a person is not sexually fulfilled and places emphasis upon sex as a tool and the body as a machine. Depersonalization of the language of sexual behavior serves as an indicator of this attitude, which is a result of dissociation of emotion and intellect. Those trapped by this attitude experience a sense of alienation from the body which can be expressed in a negative way, as in vulgar language, or in sublimation. Dr. May cites Freud's doctrine of sublimation, which “lies in the belief that libido exists in a certain quantity in the individual, that you can deprive yourself, ‘economize’ emotionally in one way to increase your enjoyment in another, and that if you spend your libido in direct sexuality you will not have it for utilization, for example, in artistic creation.”[9] He comments further, “In a positive statement of appreciation of

Freud's work, Paul Tillich nevertheless remarks that 'the concept of sublimation is Freud's most puritanical belief.' "[10]

Several factors contribute to the new enlightenment and its accompanying paradoxes. One is the flood of materials on birth control, abortion, technique in sexual expression, potency, inadaquacy, etc. Vasectomies and hysterectomies are talked about without embarrassment. Even in TV newscasts we have witnessed an increasing openness in dealing with matters which only a short time ago were kept under a veil of secrecy.

Partly because of the birth control controversy and recent reviewing of legislation governing abortion, there has been a more open airing of the fundamental purpose of sexual intercourse. Emphasis has traditionally been placed upon the procreation aspect of this complex form of human interaction. In the November, 1970, *Saints Herald* Alan D. Tyree beautifully discusses the importance of this aspect:

> One of those commandments which [God] gave to Adam and to us is the commandment to "be fruitful, and multiply, and replenish the earth." The sexual act ought therefore to be a spiritual experience in response to a divinely ordained spiritual commandment. . . . When, within the stewardship of procreation, they [the husband and wife] in partnership with God, bring human souls into this world, the sexual act then is a spiritual experience.[11]

What Brother Tyree has said is true. However, we wish to emphasize that sexual intercourse also has a valid spiritual purpose for those couples who may choose not to have biological offspring, who cannot have them, or who have already terminated the child-bearing phase of their marriage relationship. Here other aspects, touched upon by Tyree when he speaks of ministering to each other's joy, are more important in considering the divinely intended purpose of sexual interaction.[12] Sexual intercourse can and should be an occasion of unique appreciation of the physical side of life and of the capacity within each partner to bring joy to the other. It can bring pleasure unavailable in any other way, pleasure designed to bring about renewal of the covenant which is at the heart of marriage.

Sexual intercourse is a complex action taking place through time and fired by energy. During this process, as well as during the time leading up to and following the act itself, chemical changes occur which heighten sensitivity to specific kinds of stimuli. A very powerful movement of thought and feeling occurs both within the individual partners and between them. Sexual intercourse typically has a tactile focus in orgasm with feelings radiating throughout the body.

However, although important, this tactile component is not our major concern. During sexual intercourse the mind remains active. Thoughts move through the mind, some at the subliminal level, some as images projected and held—then integrating with other images and flowing on into yet different patterns of thought:

> Imagination is the life-blood of eros. It requires the infusion of imagination (which I . . . call intentionality) to transmute physiology and anatomy into interpersonal experience—into art, into passion, into eros in a million forms which has the power to shake or charm us.[13]

Scriptures say, "To be carnally minded, is death, and to be spiritually minded, is life eternal."[14] The word *minded* here refers to the grounding or centering of our thought. We do not believe that carnal mindedness refers to our immediate attention upon the contours and features of the body of our mate or even our attention to the specific contact of our bodily organs. Indeed, such attention, in all its richness and depth, is potentially very spiritual. We notice the contours of one another's bodies—the shapes and movements—not in comparison to some idealized standard set by society but in their own uniqueness and beauty. We acknowledge that authentic spiritual expression can be found even in the full, rich, spontaneous movements which bring excitement to both partners.

It is when the thoughts of one partner leave the other and God in a flush of lust, bestiality, and personal violation that carnal mindedness takes its toll. So long as we fold our thoughts into the context of ultimate meaning and significance within which we are called to live our lives, the fear of carnal mindedness need not concern us. Reasonable standards of health and hygiene as well as respect for and cherishment of the marriage partner as a person of beauty and worth should guide our actions.

The question, then, is not whether the mind remains active during intercourse. It does. The issue is what thoughts will be selected to hold from among those that come to mind. Which thoughts will we keep and recycle, and which will we eschew? At first the process of thought selection is highly intentional, but through practice we develop habits of thought much as we develop habits of physical movement and posture.

Keith Miller likens the mind to a "pool within a cavern."[15] The thoughts above the pool are the conscious ones that we can control through volition, and those beneath the water are our unconscious images. These are the images of the past. As they pop to the surface, we must decide what we will do with them. Change our pattern of thinking and we change what goes into the pool—and, in turn, what is recycled to the surface.

Of the many thoughts that we might choose as the source of our delight, enjoyment, and appreciation, present and future, we sort and join together those that match our own pattern of perception in relation to that of ultimate value to us. And while this sort of intellectual activity cannot be shut off at will, a time does come for celebration—for spontaneity, recreation, and rest.

We can build into ourselves those patterns of thought and perception that will permit us to switch from intellectual analysis and rational attribution of value to the domain of beauty, feeling, and appreciation without fearing that we are going to be contaminated. Yet we need always to consider what God we will serve in order to exercise judgment in developing our habits so that our lives might be optimally invested.

The problem with allowing ourselves to be driven by impulse, without responsible judgment in continuous development of our habits, is that subsequently our thoughts center upon concerns unworthy of the investment of mental energy that they require.

The ugly course of lust is a downward spiraling of thought toward an abyss of meaninglessness and inner death. A sign of this is the need to fantasize about something manifestly degrading in order to derive pleasure in sexual intercourse. One of its most horrible forms is fantasizing about someone other than the marriage partner during sexual intercourse. Denial in this form of the personal worth of both the object of such fantasy and of the marriage partner is "adultery already in the heart."[16] The appeal of pornography comes from this increasing abandonment. As with all other appetites that become elevated to the status of false gods, there is no real satisfaction of this appetite except in death or in extremely difficult readjustment in line with lasting principles of right conduct. Appetites of this kind, fed by violation of one's own sense of right, require ever greater violation to produce a thrill—one committed to such a course must go further each time to get the thrill experienced the last time. This is essentially the same downward spiral involved in addictions of all kinds.

The only alternative to the slow suicide[17] of lust is to decide what is right and live by that decision. In marriage, and sexual intercourse especially, the clear mandate is conscious choice to train the imagination to enjoy thoughts of worth, such as appreciation of the marriage partner as a beautiful person; worship before God in the act of sexual intercourse through intentional satisfaction of the needs of the marriage partner; celebration of feelings and genuine thankfulness and gratitude for the God-given possibility to share with each other and to enjoy each other in this way.

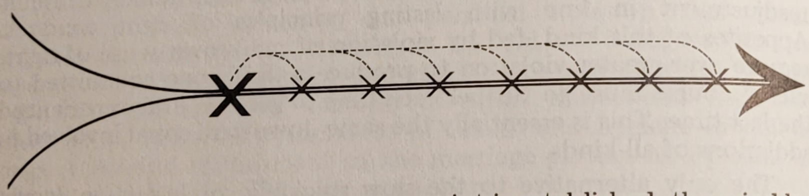
Viewed through the eyes of love even the scars of the other become most beautiful. For example, the stretch marks on a mother's skin due to bearing children become a symbol of the depth of the marriage relationship through time and of the sacrifice through which she has poured out her life. Everything about the partner can become an occasion of celebration. We do not wish our partner to be something other than what he or she is; but rather, we enter into genuine feeling of deep empathy as though the body of the partner were our own—not our own without the other, but our own together, two persons, one body in two packages.

What is the larger meaning of the drama of sexual intercourse? What effect does it have on the marriage partners and on the relationship during the following days and over the time scale of weeks, months, or years? The answer to these questions requires that we consider sexual intercourse as a symbolic action and that we look at its place within the covenant nature of marriage.

Symbolic action stands for something; it symbolizes an understanding or purpose held by those participating which is not apparent to those casually observing the action. Commitment is thus at the heart of symbolic action.

Baptism provides a clear example of symbolic action. In the Saints Church, baptism in the name of Jesus Christ is symbolized by an outward action, the drama of immersion. Name here implies the entire way of life embodied in that name. In this action a person is symbolically lowered beneath the water to emerge to this newness of life. Later, through the laying on of hands, the infusion of the Holy Spirit into this new life is symbolized. Thus, a covenant is made.

A covenant is literally a "coming together"; and from this point on, there is a new identity. By this act a point of reference is established along the course of a growing relationship. This can be seen diagrammatically as the convergence of two lines through time. The first "X" signifies the point at which the covenant is symbolically "made."



Once such a symbolic reference point is established, the mind has an anchor in experience to which it can return—a "point along the way." Thus we speak of the sacrament of the Lord's Supper as an occasion of "renewal" of the baptismal covenant. What we really mean by this is that through the sacrament—which is again an example of symbolic action—we reacknowledge that we still want to represent Jesus Christ. Our minds may go back to the occasion of baptism, but even more importantly, we think again of what it means to be in a covenant relationship with Christ, and we reaffirm our desire and willingness to go forth once again in the newness of such a life and understanding. This is the major forward thrust of our lives. We are renewed and strengthened in this thrust by *remembering*. Covenants are *remembered* so that we might be *renewed* in the relationships signified by these covenants.

The marriage ceremony is similar to baptism in that it is a symbolic time of coming together. Marriage is, in a sense, a three-way covenant between (a) the two partners in the marriage union, (b) the larger community (symbolized by the witnesses), and (c) the absolute reality who we know as God. The marriage ceremony itself is rich in symbolic meaning, and it should be planned and conducted so that it can be remembered with joyful recollection. Like baptism, marriage as an act of covenant lays down a specific point of reference along the course of a growing relationship. Through marriage a sense of stability in a dynamic, growing flow of mutual experience is achieved. It is essential that those entering into such a relationship enter freely, willingly, just as it is essential that those entering into baptism enter freely and willingly. There is no occasion for either of these covenants to be entered into lightly or frivolously. They are for life. There is too much at stake in too many lives for them to be considered any other way. One has only to think of the cost of excommunication or of divorce in terms of spiritual energy wasted, (e.g. fruitless thought), to say nothing of the scars left on the lives involved, to see the wisdom of this point of view. Changing partners in marriage is like changing citizenship; the legal aspects may not be too difficult to accomplish, but the cost in terms of learning a new language, creating a new sense of identity and belonging, and coming eventually to see the toll taken within the lives of those involved is so great that, if citizenship or marriage is to have any depth of meaning, such a change cannot possibly be made more than once or twice in a lifetime and it is never without tremendous expense of spirit. When marriage ends with the death of the marriage partner or with a change in the goals and actions of the partner resulting in violation of the terms of the contract made in the marriage covenant, we can be freed legally and inwardly to marry again. Otherwise, the principle of continuity within the marriage union is clearly established by the nature of the covenant made.[18]

Just as there is a need for periodic renewal of the "baptismal" covenant, there is also the need for renewal of the marriage covenant. There is the need within marriage to come together from time to time and reaffirm that "I still want to be your husband," and "I still want to be your wife." This reaffirmation can be accomplished in many different ways, but one of the most important resources for such renewal during the young and middle years of the marriage[19] is sexual intercourse. Just because sexual intercourse is such an emotionally powerful event, it has the capacity to symbolize the larger meaning of renewal of the marriage covenant. This is not to be interpreted as an advocation of ritualism. On the contrary, the marriage partners need to decide how they will conduct their life together. Especially in the middle years of marriage it is very important to consider together what meaning and significance will be attached to sexual intercourse.

Life is dynamic. Under some circumstances we can change a great deal in a very short time. We may become insecure in, or even uncertain of, our understanding of our relationship to one another. To dispel this uncertainty we must somehow convey the attitude to our partner that "I still want to be one with you." Sexual intercourse accompanied by love and concern can be a good way to communicate this message. It can be an occasion of remembering, reaffirming, and renewing the marriage covenant.

There is nothing more distressing at times than to hear someone discussing frivolously or vulgarly "how it is" for him and his wife or her and her husband. The privacy of marriage should be maintained, even within the format of a more open sharing of our insights with those who stand in need of such self-disclosure. Deciding how much to open to others is not an easy matter, especially when the experiences discussed involve someone else—the marriage partner. On the other hand:

> One of the tragedies of [our times] is the fact that almost no one gets to appreciate anyone else's wholesome or constructive sexual experience. Functions which are naturally *private* have become super-secret, to such an extent that each couple approaches this crucial phase of living without knowing what has worked well for other people, what difficulties lie ahead, and how problems can be avoided or met.[20]

Yet to some extent each marriage union is unique. It is continually being created afresh, and the meaning of the forms within it depends upon the ingenuity and authenticity that the partners bring to their marriage. Real stability does not result from "sameness" but rather from variety which brings about the possibility for newness.

Not only is each marriage unique, but within each marriage every time is different. Carrying over too many expectations from prior experiences may detract from the uniqueness and joy of the "now." We should be careful not to let unexamined prior expectations trap us. Creativity in this aspect of life is as vital as in any other. Dr. May draws our attention to "how amazingly important the sheer fact of intimacy of relationship is—the meeting, the growing closeness with the excitement of not knowing where it will lead, the assertion of the self, and the giving of the self . . ." He continues, "It is a strange thing in our society that what goes into building a relationship—the sharing of tastes, fantasies, dreams, hopes for the future, and fears from the past—seems to make people more shy and vulnerable than going to bed with each other. They are more wary of the tenderness that goes with psychological and spiritual nakedness than they are of the physical nakedness in sexual intimacy."[21]

Our hope is that the foundation stones of Zion inherent in marriage might be laid solidly. Joy in marriage can increase as we become freer to work in harmony with the overall mission and cause of immortality and eternal life of all of God's people. New freedom from fear of unwanted pregnancy exists. A vasectomy can be a blessing. Couples released from fears and repressions within can enjoy the deeper spiritual values of sexual intercourse. Rather than having the idea that God looks aside while we have sex, it is very refreshing to appreciate sexual intercourse as an experience of holiness. It is good to be free to pray inwardly for the joy of the other or even to pray together during intercourse, a prayer of thanksgiving and gratitude, a prayer of request for heightened meaning and pleasure. All things are spiritual to God; and worship is at the heart of life—at its center and not just at its fringes.[22] We are told that God delights in the chastity of women (and we suppose of men also). As Dietrich Bonhoeffer stated, "The essence of chastity is not the suppression of lust, but the total orientation of one's life towards a goal. Without such a goal chastity is bound to become ridiculous. Chastity is the *sine qua non* of lucidity and concentration."[23] A vision of God's purpose, commitment to that purpose in specific terms, and chastity are all essential aspects of the same whole.

In sexual intercourse each of the partners in marriage can look deeply into the soul of the other. Nor is it just a looking. It is a sharing of the bodily and spiritual lives in a union too deep for words. Here two complex selves, two unique persons, bring to one moment a will to share themselves. Each brings to this time a way of seeing and feeling, an understanding-in-part, which only this person in all of creation has in this particular, unique, utterly beautiful configuration. What a miracle that two souls, freed from guilt by their knowledge that this is the will of God and by their trust in his grace, can come together and share their being so that both can experience one flesh.

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1. *Doctrine and Covenants* (Independence, Missouri: Herald Publishing House, 1952), Section 22:23b.

2. Joseph Fletcher, *Moral Responsibility: Situation Ethics at Work* (Philadelphia: Westminster Press, 1967). This is not simply "close-in" situation ethics but comprehensive, contextually-conditioned responsibility to "love one another as I have loved you." Truly responsible motivation spans all given conditions, past, present, and anticipated, across the entire context, including the recorded commandments. It is really an active investment of one's self to know and do the will of God. The Christian knows that ultimately his or her acts are given meaning by the grace of God.

3. Dietrick Bonhoeffer, *Ethics.*

4. Arthur Oakman, *He Who Is* (Independence, Missouri: Herald Publishing House, 1963), p. 54.

5. Rollo May, *Love and Will* (New York: W. W. Norton and Company, 1969), pp. 39-52.

6. *Ibid.*, p. 43.

7. *Ibid.*

8. *Ibid.*, p. 45.

9. *Ibid.*, p. 50.

10. *Ibid.*

11. Alan D. Tyree, "God Made Them Male and Female," *Saints' Herald* CXVII (November, 1970), 15-16.

12. *Ibid.*, p. 15.

13. May, p. 43

14. *Book of Mormon* (Independence, Missouri: Herald Publishing House, 1953), II Nephi 6:74.

15. Keith Miller, *The Taste of New Wine* (Waco, Texas: Word Books, 1965), pp. 56-57.

16. *Holy Scriptures: Inspired Version* (Independence, Missouri: Herald Publishing House, 1944), Matthew 5:30.

17. This thought came to us in this form through Bob Smith, who was then (1967) Director of Campus Ministry for the Saints Church. Bob said something which we have woven into a song that our family likes to sing—more or less to the tune of "This Old House." One verse goes:

> Suicide or crucifixion,
> There is really just one question.
> Where the first comes slow or fast,
> The last brings joy.
> Here is life, you're free to choose it,
> Seek to save it and you'll lose it,
> So invest it in another,
> And have joy.

18. *Doctrine and Covenants*, Section 111:2a-d.

19. We do not wish to imply that sexual intercourse cannot or should not continue into the advanced years of life. We only suggest that it appears that by the later years some sort of arrangement has usually been worked out. Claire Cox and Sondra Gorney, in a recent article entitled, "Sex after 40" (*Ladies Home Journal*, March, 1973) quote from Dr. Theodore Lidz, Dept. of Psychiatry, School of Medicine, Yale University: "While the sex life of a middle-aged couple may be less 'frenzied' each knows the needs and unspoken signals of the other. They have, by now, found ways to satisfy one another. They have greater control, perhaps, or skill or even 'artistry,' and they derive more 'subtle pleasure' from the sexual act."

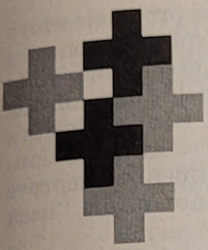
20. John E. Eichenlaub, *The Troubled Bed: How to Overcome Sexual Failure in Marriage* (New York: A Dell Book).

21. May, p. 45.

22. Dietrick Bonhoeffer. The following was quoted by Duane Couey in his 1967 address "Theological Observations of Zion," Seminar on Zion Report.

> "I have come to be doubtful even about talking of borders of human existence. Is even death today—since men are scarcely afraid of it any more—and sin, which they scarcely understand any more, still a genuine border line? It always seems to me that in talking thus we are only seeking frantically to make room for God. I should like to speak of God not on the borders of life but at its center, not in weakness but in strength, not therefore in man's suffering and death but in his life and prosperity. On the borders it seems to me better to hold our peace and leave the problem unsolved. Belief in the resurrection is not the solution of the problem of death; the beyond of God is not the beyond of our perceptive faculties. The transcendence of theory based on the transcendence of perception has nothing to do with the transcendence of God. God is the beyond in the midst of our life. The church stands not where human powers give out, on the borders, but in the center of the village."

23. Dietrich Bonhoeffer, *Letters and Papers from Prison* (New York: Macmillan Company, 1972), p. 376.



Liberals and Other Problems with the Church's Social Ministry

A. Bruce Lindgren

Jesus spoke of his disciples as the "salt of the earth." I would assume that this statement had a particular meaning in the situation in which it was spoken. Over the centuries, however, it has been generalized to the point where it denotes a style or a particular characteristic of the ministry of the church in a wide variety of contexts. One area of ministry in which it has often been used is the area of the church's ministry to the social order.

Several "code words" have been used over the last few years to speak of this area of ministry. We call it "social ministry," "social action," "social concern," "social service," "mission," "involvement," "Zion-building," and even "creeping liberalism." As a church, it is time we took a long, hard look at our ministry to the secular world in order to determine exactly what it is we are talking about. This is not a task from which anyone (least of all I) can be exempt by reason of having the whole thing figured out, and it is a task which we cannot long ignore.

For too long we have talked about the necessity of some kind of expanded ministry to the social order. Such a ministry is demanded, we have said, by both the times we live in and the gospel which we have given our lives to. The time has come for us to take our own demands as seriously as we expect others to take them. The time has come for us either to begin building new structures to minister to the social order or to take our places in the rear pews and be quiet.

The ministry of Jesus Christ mandates the church to give ministry to the social order. Our traditional emphasis on the establishment of Zion and our long-standing policy of having an oblation fund to care for the poor are only two examples which show that an emphasis on ministry to the social order is neither new nor foreign to the church. We have long recognized that religion cannot be seen as an activity which is separate from other aspects of our lives. Rather, it concerns itself with the totality of our being. As such, it must concern itself with all of the needs and problems which persons confront in their everyday lives. Unless our spiritual concerns are to be means by which we merely attempt to escape the world which we face, we must recognize the essential unity of the "spiritual" and "physical" aspects of human beings. Recognizing this unity means that our commitment to improve the social conditions in which people live must be as great as our commitment to improve their spiritual life. Ministry to the social order cannot take a "back seat" to anything.

Ministry to the social order can take two forms: (1) assisting individual persons and families who are in need, and (2) working to build new social structures and to reshape old ones in order that they may more adequately reflect the qualities of love and justice.

The first of these has been more traditional. It is also the most easily understood. It can involve gifts of food, clothing, and other material gifts. It can also include community counseling services, vocational education, and education in the practical skills of everyday living. Its aim is to recover persons who are, in some way, out of the mainstream of the existing social structures. It attempts to help persons become more a part of existing social processes and structures.

The second form recognizes that it is often not enough for persons to become more a part of existing social patterns. Often, social structures themselves may make poverty inevitable for some persons, and social structures may not embody the gospel's demand for love and justice in human relationships. For example, existing "welfare" structures such as "Aid to Families with Dependent Children" not only tend to break up families (contrary to everyone's favorite welfare stories, it is extremely difficult to receive help with an "able-bodied" man in the house, even if he can't find a job), they also fail to meet the government's own estimates of minimum income necessary for a decent standard of living. In such instances, the social structures themselves must be changed and made more suitable to human needs. This form of ministry tends to be somewhat broader and more far-reaching in scope than the former. It also tends to be more disruptive of existing and established social processes. It is, therefore, often identified as being more "liberal" than the former.[1]

The church is not now adequately prepared to perform a comprehensive ministry in the social sphere. This is, of course, a relative statement, for preparation is never complete, nor is it totally lacking. Nevertheless, we have some problems in this area as a church.

The first problem is structural. Congregations are currently structured primarily for worship and for a minimal attempt at education. This is not bad in itself, except that it forces any kind of ministry to the social order into a peripheral context. It becomes an activity which is pursued after everything else is taken care of rather than as a central activity of the church. It is quite clear that the Lord does not take kindly to such situations:

Is it a fast like this that I require,
a day of mortification such as this,
that a man should bow his head like a bulrush
and make his bed on sackcloth and ashes?
Is this what you call a fast,
a day acceptable to the Lord?
Is not this what I require of you as a fast:
to loose the fetters of injustice,
to untie the knots of the yoke,
to snap every yoke
and set free those who have been crushed?
Is it not sharing your food with the hungry,
taking the homeless poor into your house,
clothing the naked when you meet them
and never evading a duty to your kinsfolk?
Then shall your light break forth like the dawn
and soon you will grow healthy like a wound newly healed;
your own righteousness shall be your vanguard
and the glory of the Lord your rearguard.
(Isaiah 58:5-8, NEB)

The second problem is that of competence. One need not be a professional to be competent. Nor must one have a particular kind of formal education. On the other hand, serious study and training are necessary if we are to develop the kind of competence which any kind of ministry requires. The church is one of the few places where adults receive education after they leave school. Yet it is woefully inadequate. If we are to be serious about ministering to the social order, we must develop persons with competence in fields such as social analysis, counseling, problem-solving, and educational methods.

These observations have been offered as assumptions. They are not exhaustive; they are not documented; they have been expressed before by other persons. Nevertheless, I feel that they are valid and in keeping with the demands which the gospel places on our lives. All too often, however, they are left at this rather abstract and general level. The question left unanswered is what difference these assumptions should make on a more concrete level. What are we really talking about here? What are we really saying that the church should do? I find myself committed to the notion that the church must become more competent and involved in its social ministry, but I also find myself faced with a number of questions about how this can and should take place.

In the past several years, concern over the nature of the church's social ministry has been a key concern of what has come to be known as the "liberal" wing of the church. In fact, we can almost say that an RLDS (i.e. Saints' Church) liberal is, by definition, anyone who complains that the church does not show enough social concern. Many of us have taken that complaint to heart and have attempted to do various things about it, but our success has been limited for several reasons.

1. We accepted, without justification, the assumption that most church people are not involved in social ministries because they are

not concerned and because they want a church that is "comfortable." Let us consider the following, however.

> How do we explain the persistence of church membership in this society if not in partially religious terms? Social status? Hardly in 1970. Sheer conviviality? Compelling for some, but not for a large majority. Intellectual stimulation? Not likely.
>
> May we make bold to suggest that certain simple religious concerns or questions lie at the heart of much church membership? Questions of meaning, of depth, of thankfulness, of life and death. And may we further suggest that people find some satisfaction in the response of religious language and religious symbolism to these questions?[2]

Rather than accusing church members of being hypocritical and complacent, we might consider the possibility that they may be victims of the same kinds of social forces which cause problems such as poverty, war, and racism. If this is the case, exhortations of chastisement and condemnation can meet with only two reactions. The first is an overriding feeling of guilt which results in a fruitless anxiety. The second is an immense surge of hostility. In both instances, nothing is resolved because the real problem has not been dealt with. The problem is not that church members are callous. The problem is that church members, like a large segment of the population in general, see themselves as being powerless to bring about meaningful changes which may be needed in the world in which they live.

This situation is compounded when we consider that there is very little consensus in the church about what our problems really are and about what constitutes meaningful change. Consequently, attempts by various groups in the church to chastise each other for being callous do not clarify the issues. Most groups in the church are very committed—to conflicting analyses of and solutions to problems.

2. Similarly, we have often tended to assume that one's social concern is a function of one's acceptance of a "liberal" theological and political stance. As a result, we have been guilty of the same kind of parochialism and insensitivity with which we have accused others. The truth is that most RLDS "liberals" probably do not have much more theological sophistication than the "conservatives" they so often castigate. While we have been very open to a critical analysis of our history, we have been very hesitant to apply that same kind of critical analysis to our own positions. We must recognize that persons can develop a sensitivity to community problems from a variety of theological positions.

3. To pick up on a "conservative" argument, we have been long on rhetoric and short on action and practical alternatives. While many of us may wish to see considerable change in the local church, it is unreasonable to assume that nothing can be done until that happens. Persons who are concerned about the church's social ministry must come up with practical alternatives and take positive kinds of action.

For too long, we have led ourselves to believe that the reason that the church does not offer a viable social ministry is that "they" ("conservatives," appointees, pastors, etc.) were not doing anything. The truth is, of course, that we have not been doing all that much ourselves. When we are honest with ourselves, we realize that it is we who are responsible for the success or failure of the church's social ministry because we are the ones who say that we have the vision. We have become slaves to the authoritarianism that we tell ourselves we cannot be a part of. All too often, we convince ourselves that before we do anything, we must have a resolution from a business meeting telling us that it's all right.

4. Finally, we may have overestimated our own competence and readiness to perform the required tasks and underestimated the difficulty of adopting adequate enablement structures and life-styles. It may be that we have romanticized our task and have not developed an adequate understanding of its difficulty. Perhaps we have not understood that if the work of the church is to be done, we may have to do things which we do not particularly enjoy doing. At any rate, our romantic visions often wind up looking more like *Don Quixote* than *El Cid.*

If we take a look at ourselves, we will discover that we are, for the most part, upwardly mobile members of the middle class. We desire neither riches nor fame. Rather, we would settle for merely the benefits of both: financial security, a "comfortable" home, and a healthy diet for our ego. We are concerned about social justice, of course. We would like to create a new economic system (with justice fo; all), but we have trouble balancing our own checkbooks and figuring out our income tax. We would like to create better relations between the races, but we can't figure out a way to tell our neighbors to keep their dog out of our yard without starting a neighborhood feud.

Finally, there are several "problem areas" which need to be clarified if the church is to minister to the social order. The first of these is the question of the church's *institutional competence.* The church is the Body of Christ, but it is also a social institution. As an institution, it performs particular functions in society. It performs those functions because it has a particular competency which allows it to perform those functions better than any other institution. At various times and places in history, for example, the church was the most competent educational institution in society. Consequently, much or most of the formal education that took place was done by the church. As society changed, however, public school systems arose and were able to educate persons more efficiently. Consequently, most persons in the United States today receive their education from public institutions.

The question for us as a church today is one of determining what our institutional competency is. What are the functions which need to be performed, and what can the church do to see that they are performed? Exactly what is the role of the church in society today? We have been able to answer those questions fairly well in a theological sense, but there is a real need to interpret our theological language of reflection into a sociological language of action.

The elements of the church's institutional competence are very complex and they can't really be fully explored within the scope of this article. There are some directions in which we might want to look, however. We might take a close look at the wide divergence of points of view in the church and attempt to use it to some advantage. In spite of our attempts to label the church as a homogeneous glob of middle-class-ness, it is probably as diverse as any voluntary association in our society.[3] This suggests a number of things, the first of which is that the church can provide a point of contact where opposing groups or points of view can confront each other. If the possibility of reconciliation exists in our society, it requires situations in which persons and groups with differing goals and/or points of view can encounter each other in an attempt to discuss the exact nature of the differences.

The diversity of the church also suggests that the conflicts which arise as we attempt to make decisions as a church can provide excellent practical experience in the delicate art of resolving conflicts. Instead of attempting to avoid conflicts, we can meet them head-on, learn to resolve them, and acquire a much-needed skill in the process.

A point which we sometimes overlook in our attempts at ministry to the social order is that the church is one of the few institutions in our society in which questions of meaning, ethics, and value are of primary concern. As our world becomes more and more secular, society's institutions concern themselves more and more with "objectivity" and an overriding concern for technique. Such concerns pass over, in large part, considerations of ethics and value. All too often, the question of how something could be done is answered long before the questions of whether and under what circumstances it should be done. The church is one of the few institutions in our society with the resources to raise fundamental ethical questions in matters of social policy.

We also need to take a close look at the question of *style*. This can be looked at in a number of ways, but let us consider the issue of corporateness versus individuality in the church. On one hand, the church can be seen as a corporate body making decisions and carrying them out in a collective way. Because the church is operating as a corporate body, it is, ideally, highly visible, efficient, and coordinated. It addresses specific problems in a forthright manner.

On the other hand, the church can be viewed as being a collection of individuals who have a great deal of autonomy. The church, viewed in this way, is pluralistic. It meets to support and strengthen its members so that they may become involved as individuals in the activities which they feel to be important. Because the church is operating through individual persons in secular organizations, its work is largely invisible. It addresses itself not so much to specific problems as to the general cultural ethos.

There is considerable conflict implicit between these two approaches to style. While the first approach emphasizes efficiency and coordination, the second emphasizes individuals "doing their own thing." In the first approach, persons work together as a disciplined cadre while in the second, they are much more autonomous. Where should the church place its emphasis? At present, we are operating out of the second approach. We are doing so largely out of default since we cannot generate enough consensus to make the first approach practical.

Hopefully, there is a third approach somewhere which allows for a good deal of individual freedom while capturing a corporate sense of radical commitment and clear-cut action. We must do a great deal of struggling with ourselves to find a corporate style that we can live with.

The church's concern for the social order is often reflected in political issues, and this raises the issue of the church's role in *political advocacy*. Should the church become involved in political advocacy? Can it? And what does it mean? If the answer to the first question is no, the church faces the possibility of irrelevance to many of the most pressing issues of the day. The church has long been in an advocacy role in regard to "church issues" such as legalized gambling and control of alcoholic beverages, but what about other issues?

Can the church take an advocacy role when its constituency is divided on the issue? If the church advocates a particular side of an issue, what is its obligation to its members who disagree with the church's institutional stand? How can the church be relevant to the society's political institutions without compromising the integrity of some of its members?

One alternative may be the formation of independent political organizations by concerned church people. Such organizations would not be tied to the church in an administrative way, but would provide church people the opportunity to express their convictions in political terms. Such organizations might be especially appropriate when there are conflicting points of view in the church itself, and the church cannot take a clear-cut position as a body.

There is a price, however. Political organizations can consume a great deal of time, and it would remain to be seen whether or not church members would be willing to take the time necessary to make such organizations work.

Finally, there is a question of *balance*. How can the church keep it all together? One of the problems which plagues our congregations is that we seem to spend so much psychic and physical energy in providing our worship and education structures that we seem to have little time or energy left to plan and carry out a comprehensive ministry to the social order. At the same time, we realize that if we are to provide that ministry, we must have the support of effective worship and educational experiences. How can we provide ourselves with the necessary "support structures" without spending all of our time in that task?

Part of our problem is that we have yet to learn how to divide our tasks into small enough segments that every person can do a part of the larger task. This is at least partly because we have not yet gotten rid of the idea that church is something that we "go to." According to this heretical view, a few priesthood members and church school teachers invest a good deal of time and effort into providing worship and educational events for the remainder of the congregation. The investment for the rest of the congregation is primarily in the time spent "in church" along with a nebulous, and usually nonexistent, "preparation." The congregation is exhorted to think good thoughts, to do good deeds, and to bring a friend the following Sunday. While this image is a caricature, and while we recognize its gross inadequacy, it is still deeply ingrained in our (the author's and the reader's) most basic image of the church.

If the church is to perform a viable ministry to the social order, it may mean that we may all have to become much more busy than we now are. We may be required to attend even more meetings than we attend now. Since very few people have done the kinds of things that we say we want to do on three or four hours a week, we may all have to spend ten or fifteen (or more) hours doing the kinds of tasks that have to be done. I do not particularly like this idea. I can think of all kinds of good reasons why I should spend that time doing other things. But I can think of no reason why that much time is not *necessary* if the church is to be a significant force in the social order.

The responsibility for the church's ministry to the social order does not necessarily fall upon pastors, priesthood, the local congregation's "power structure," or anyone at the Auditorium. It does fall on those who sense the call to such a ministry and the necessity for the church to take that ministry seriously. The failure of the church to be engaged in that ministry cannot be blamed on overworked pastors or on "nineteenth-century reactionaries." We are responsible.

* * *

1. I realize that the terms "liberal" and "conservative" are rather ambiguous and simplistic. There is not a clear line of distinction between persons who are "liberal" and those who are "conservative." In fact, many persons define themselves as "both" or "neither." Therefore, "liberals" and "conservatives" can probably be more accurately conceived of as persons identifying with trends or dynamics operating on a structural level rather than a collection of individuals sharing certain well-defined positions on policy or doctrine.

2. Parker J. Palmer and Elden Jacobson, *The Church, the University, and Urban Society: Focus on the Church* (New York: Department of Higher Education, National Council of Churches, 1971), p. 16.

3. Parker and Jacobson explore the question of institutional competence and the matter of diversity in the church throughout their seven-part study cited above.

Women's Lib in Print: A Selected Bibliography

Barbara Higdon and Larry Moffet

When it was published in 1963, *The Feminine Mystique* by Betty Friedan (Dell) was a lonely voice raised to protest the traditional roles of women in this country. It described passionately and exactly the "problem with no name" which millions of middle-aged American women had experienced in despairing silence. Although it was followed by a flood of feminist literature which documented more precisely, described more eloquently, and prescribed more extremely, *The Feminine Mystique* will continue to be the point of bibliographic beginning for the contemporary women's liberation movement.

As with any beginning, however, a few notable forerunners were crying in a cultural wilderness. Virginia Woolf's *A Room of One's Own* (Harcourt, Brace, 1929) is a highly individualistic statement by a brilliant woman explaining the forces preventing women from making major artistic contributions. She describes the criteria essential for artistic creation and shows why women's roles have excluded the possibility of developing these criteria. The single most important concept is her idea of androgyny, the blending of masculine and feminine intellectual and emotional characteristics to produce a whole personality. Simone de Beauvoir's *The Second Sex* (Knopf, 1953) presents a logical and comprehensive analysis of the historical role of woman as the "other." Always considered in relationship to men, women occupy a second and inferior position, a position defined by the fictitious concept of the "eternal feminine."

Two important books take up the exposition and persuasion of the movement at the point where Friedan leaves off. Kate Millet in *Sexual Politics* (Doubleday & Co., 1970) begins with John Stuart Mill's analysis of the political nature of the masculine domination of women. In a carefully documented study, she describes the power struggle between the sexes in which literature, the social sciences, and the biological sciences have been used as weapons by the male to support his domination. Germaine Greer's *The Female Eunuch* (McGraw, 1971) is an angry call to revolution. In brilliant and controversial polemic, she describes a world in which men are power-hungry villains and women are passive and accepting pawns. She postulates that women, taught to deny any but a passive role in sex, repress innate human curiosity and desire in all areas of life. Greer rejects the exclusiveness of marriage and the nuclear family because she sees them perpetuating individual selfishness, and suggests that the extended family would be a better structure in which to learn real freedom in human relationships.

Drawing primarily from anthropology, sociology, and myth, Elizabeth Janeway in *Man's World, Women's Place* (McGraw, 1971) uncovers the origin of many of today's sexual attitudes and traces their evolution and perpetuation. She identifies the idea that women are created to serve men as the source of damaging mother-son relationships. In *The Dialectic of Sex* (Morrow, 1970) Shulamuth Firestone charges the mass media with creating a powerful stereotype which fastens on women a false value and behavior related to external appearance. Gabrielle Burton's *I'm Running Away from Home—But I'm Not Allowed to Cross the Street* (Know, Inc., Pittsburgh, 1972) describes one housewife's solution to the problem of feeling like a nonentity. Covering some of the same ground as *The Feminine Mystique* with a somewhat lighter touch, Burton describes in detail the solution her family devised to some of the problems raised by Friedan. Edited by Robin Morgan, *Sisterhood Is Powerful* (Vintage, 1970) is an anthology offering important historical documents, evidence of psychological, sexual, religious, and professional oppression, examples of consciousness raising, and new ideologies, as well as an appendix containing an extensive bibliography. *Born Female: The High Cost of Keeping Women Down* by Carolyn Bird (McKay, 1968) presents a historical and sociological analysis of the fortunes of American women. Bird describes past inequality, demolishes some misconceptions about women in the job market, and hopes for a brighter future as she sees young people developing fresh attitudes and behavior patterns.

One general category into which a large number of books about women can be gathered is the discussion of the biological nature of the female. Although this topic has inspired the usual sensational trash that inevitably arises from any serious discussion of matters sexual, a group of books of high quality are available. Very practical is *Our Bodies, Ourselves* (Simon & Schuster, 1973) a compilation of pamphlets written by a group of women who have spent several years researching medical information about women's physiology, anatomy, and health problems. Two books dealing with the female sexual response are *The Nature and Evolution of Female Sexuality* by Mary Jane Sherfey (Random House, 1972) and *Free and Female* by Barbara Seaman (Coward, 1972). Both take a fresh look at the old and new myths and the advice of current sex manuals in an attempt to eliminate the absurdities and to make a sensible and compassionate analysis of female sexual behavior. Dealing with a related subject in a more technical manner is Phyllis Chesler's *Women and Madness* (Doubleday, 1972). Psychologist Chesler has mounted an impressive study of the mentally ill female to illustrate not only that troubled females are treated much less compassionately than their male counterparts, but also, that women's symptoms show exaggerated characteristics of the expected female role or destructive attempts to transcend it. Conventional treatment of mentally ill women promotes an acceptance of conventional sex roles rather than an effort to discover healthy individuality.

One of the important parallels between black liberation and women's liberation is the recognition that pride and self-determination in the individual grow from an awareness of important accomplishments by other members of the group. To discover and publicize models that have been ignored in the past is one of the purposes of research by liberationist historians. A number of books belong in the category of autobiography and biography of historical personalities. Carolyn Raiser's reviews of *Living My Life* by Emma Goldman and *The Grumke Sisters from South Carolina* by Gerda Lerner in the Fall and Summer issues of *Courage* call attention to two major works. *Red Emma Speaks*, compiled and edited by Alix Kate Shulman (Vintage, 1972) makes available Emma Goldman's militant advice to women as well as her own liberated life-style. She preached and practiced the dictum that "true emancipation begins neither at the polls or in the courts, it begins in a woman's soul." A biography of Mary Shelley, the creator of Frankenstein and the wife of one of the great English poets is *Daughter of Earth and Water* by Noel B. Gerson (David McKay, 1973). *Eleanor and Franklin* and especially *Eleanor, the Years Alone* (Norton, 1971, 1972) tell the story of the remarkable woman, a wife who did not abandon her individuality and who became an internationally respected person. *Notable American Women, 1607-1850*, edited in three volumes by Edward T. James (Bellsnap-Howard, 1971), and *Black Women in White America* edited by Gerda Lerner (Pantheon, 1972) are reference anthologies containing biographical information about little-known women who deserve more recognition. *A Life of One's Own* by Jean Dash (Harper and Row, 1973) explores the lives and achievements of poet Edna St. Vincent Millay, crusader Margaret Sanger, and scientist and Nobel Prize winner Maria Goeppert-Mayer and also gives attention to the men who figured in these outstanding lives. (Behind every successful woman there stands a man?)

Closely related to biography are the historical surveys of women's roles in America. *Daughters of the Promised Land* by Page Smith (Little, Brown and Co., 1970) demonstrates the decline in the status of women from Colonial days when they were blacksmiths and newspaper editors to the repression of the Victorian era where many of today's attitudes and practices originated. In *Tomorrow's Tomorrow* (Doubleday, 1971) Joyce A. Ladner, a black sociologist, asserts the greater historical liberation of the black woman because black men have never been permitted by white society to protect black women.

Another historical category is the anthologies that collect feminist documents of the past. These essays provide the movement with a continuity and historical perspective. *From Feminism to Liberation* by Edith Alback (Schenleman, 1971), *Feminism: The Essential Historical Writings* (Vintage, 1971) by Miriam Schneir, and *Voices of the New Feminism* by Mary Lou Thompson (Beacon, 1970) present documents of both the past and the present, making it possible for the reader to compare the individuals and groups of earlier days with the present.

Fictional themes which are capable of interpretation from the point of view of women's liberation are common. In *Androgyny: A Literary Essay* (soon to be published by Alfred A. Knopf) Carolyn Heilbrun points out that running through American literature is a woman-hating, woman-avoiding motif. A notable exception to this pattern is Nathaniel Hawthorne's *The Scarlet Letter* (1851), unusual in its use of a woman as protagonist and its recognition of the need for a new order of relationships between men and women. Although probably not destined to become classics, a number of fine contemporary novels by women seem directly inspired by the impulse toward liberation. Sylvia Plath lived and died before the movement emerged as a self-conscious entity, but her novel *The Bell Jar* (Harper & Row, 1971) describes the agonizing and ultimately unsuccessful rebellion of a talented and sensitive young woman against the sexual stereotypes she has been taught to live by. *Memoirs of an Ex-prom Queen* by Alix Kate Schulman (Knopf, 1972) depicts the sexual conditioning of a beautiful and bright young woman. A series of narrative flashbacks relate her crucial experiences to the frustrated and unfulfilled adult she has become. *The Golden Notebook* (Simon & Schuster, 1962) is probably the best of several novels by Doris Lessing on women's liberation themes. The protagonist tries to live as a free woman and discovers the penalties exacted by her life-style in a world which is not free. Another British novelist, Fay Weldon, in *Down Among the Women* (St. Martin, 1973), dramatizes three generations of "liberated women" the youngest of which does not have to define her existence through and by men. She is a new breed, the inevitable end product of changing sexual roles. Other young novelists writing about the condition of women are Margaret Drabble, Edna O'Brien, Joan Dideon, and Alison Lurie. Anthologies of short stories organized around the theme of the experience of women are also beginning to appear. Typical of these collections is *By and About Women: An Anthology of Short Fiction* edited by Beth Schneiderman (Harcourt, Brace Jovanovich, Inc., 1973).

Because religious traditions have contributed significantly to the oppression of women, theological reinterpretation is extremely important. *The Bible and the Role of Women* by Krister Stendahl (Facet Books, 1966) is an important examination of the difference between the Christian and Old Testament theologies of women.

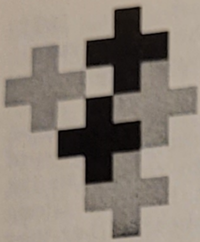
Rosemary Ruether's *Liberation Theology* (Paulist Press, 1972) expands the discussion to include a wider range of human liberation. She identifies exploited groups and defines liberation in individual terms.

All by itself is *Wonder Woman* (A Ms. Book/Holt, Rinehart & Winston, 1972). The 1940's comic strip detailed the adventures of the chaste Amazon who wore metal bracelets to symbolize the former enslavement of women (and to deflect bullets). Gloria Steinem and Phyllis Chesler see her as a creation ahead of her time depicting a free and equal role for women.

Surprisingly, a very few volumes have been published directly refuting the existence of the woman problem described by the books noted previously in this essay. Among them is *The New Chastity and Other Arguments Against Women's Liberation* by Midge Decter (Coward, 1972) which asserts that the existence of women's liberation in reality exposes the inability of women to handle the freedom they already have. Decter charges that women want to avoid marriage, housework, and mothering because they are too immature to face the decisions required by these activities. The validity of her ideas has yet to be verified, but her bravery is undisputed.

A final category of books may represent a new direction of publication. These essays deal with the response of men to women's liberation. Edited by Edmund Dahlstrom, *The Changing Roles of Men and Women* (Beacon, 1967) describes the Swedish experience of role reorganization in family and labor market. Not yet published, *Beyond Masculinity* by Warren Farrell will deal with the necessity for men to break through the "stiff upper lip" sterotype and develop the ability to express emotion without shame. Dr. Farrell has encouraged male consciousness-raising as a necessary counterpart to the same activity by women.

Many years from now when the volume of the controversy has lowered and when the flow of books on the subject has dwindled, we will probably look back to this moment as a necessary period in the intellectual movement of human history. The ideological contributions being made are important. They illuminate for us ideas that previously were only dimly perceived by some and not at all by others. Our understanding of ourselves—both men and women—as we function biologically and culturally has been deepened by these analyses. If we, as we sort and test these ideas, can rise to our high calling as human beings, our enhanced understanding will usher in a better order of human relationships. ■■



The Need for a Sense of History

Reed M. Holmes

Eleven members of the Reorganized Church were in attendance at the Mormon History Association's annual meeting in Salt Lake City April 5. One of the papers presented was "RLDS Church Historians," by F. Henry Edwards. At the banquet in the evening, RLDS Apostle Reed M. Holmes was asked to say a few words. The following are Apostle Holmes' remarks upon that occasion.

Speaking for the entire group, I wish to express our gratitude for the warm hospitality which we have felt during all the hours that we have been here. We have enjoyed a pleasant experience.

I'm sorry for the soiled carpets in your new office building. Frank Edwards and I drooled all over the place. It defies description. I hope you appreciate it thoroughly because it is a remarkable facility and registers something which I think is very important indeed, and that is the continuing concern of the people of the Restoration to keep the records of the faith—the concerns of yesterday and the values that our people have cherished through the years—preserved adequately, not as cold words in archives, but in such a way that they can be made available to each succeeding generation.

I subscribe heartily to the views expressed by Brother Edwards this afternoon in regard to a basic view concerning history. At the same time I wish to express gratitude to the other brethren who spoke—Dean Jesse and Edgar Lyon. I was particularly grateful for the candor and spirit of self-examination which was in evidence this afternoon. I think that this needs to be apparent in both our fellowships. People who are concerned with "all truth" need to have the courage to search for it and to cherish it once it is found.

I do not count myself to be a qualified historian, but for a church leader, writer, and communicator, a sense of history is important. I think a sense of history is absolutely imperative for us as a people, for our nation and for us as churches. Concern for our heritage must continue to be of major importance. It isn't that we want to live in the past, but we must not cut off our roots, as if the only value is to be found in the future. We need to fuse together, to wed in a productive way, the heritage which has been won for us and which has brought us to this hour, and the dreams and sense of destiny which certainly have characterized the people of the Restoration movement from its very inception.

I have just spent nearly two months in Israel and have come back with a stronger appreciation than ever before for the ministry of our Lord and of the many great men through the years, like Moses. Just climbing Mount Sinai gave me an appreciation for him! I have great admiration for the persistence of a people who have maintained creative identity under great difficulty—and who have continued to foster a deep sense of history and a continuing sense of destiny. I became more and more aware of this achievement while living among the people in Israel, and I think that we need to strive for similar characteristics.

We cannot know who we are if we do not know from whence and from whom we have come. My own heritage roots in the early Restoration, about 1840 down on the coast of Maine. I'm grateful for that heritage, grateful for the devotion of my forebears and for the dream of Zion which was so much in their hearts and which they transmitted to those of us of younger generations.

I'd like to say just a word about our historic sites. Historic sites are a very tangible evidence of our history and a remarkable means for conveying the values and the heartbeat of yesterday. We are concerned that those historic sites in our custody shall be cared for with an appropriate stewardship. We have come to understand more in recent days than ever before that these historic sites must not be considered as an opportunity to have a captive audience—an opportunity simply to do our thing in apologetics for our faith, nor to consider them primarily as evangelistic tools. Rather we have come to feel that it is absolutely imperative that we provide there an authentic, genuine experience of the times, the people, and the values that were represented. So, we may be a little awkward at it yet, but I think you will find that there is less opportunity for a hassle or debate with so-called "Reorganites" than previously might have been the case. Our people are becoming much more concerned to reveal to you the warm hospitality which we have felt here, and to bring to you something of the genuineness and the authenticity of the particular site that you visit. We welcome you warmly to Nauvoo and Kirtland. We'd like you to come by and visit, not just at the time of your conventions and other special events but at other times when you may have a little bit more time to visit with us.

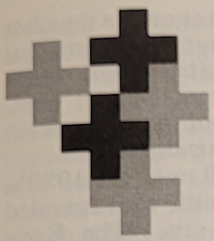
I'm glad for the cooperative endeavor in which you are engaged in the Mormon History Association. I have been looking forward to a more intensified cooperative endeavor at Nauvoo. I think this is possible if in each of the sites—yours and ours—our primary concern is to see the historic site as an appropriate, genuine presentation of a point in history. But, if either of us slips into an exclusive, proselyting stance, we shall run the constant risk of betraying that past by inattention, and shall build barriers which will militate against communication with each other. It is when we are both sincerely concerned to present an authentic picture of yesterday, utilizing basic procedures of historic site preservation and interpretation, that we shall find continuing occasions of communication.

Thanks again for the opportunity to be with you. Thanks for your hospitality.

The Demise of a Patriarchal Kingdom

I wallowed lifetimes before your throne—you arrogant, jaded king.
Man you created in your image and woman for his pleasure.
I bowed and scraped and cried Amen! Shackled by a woman's place
For centuries I lived the role—a woman for man's pleasure.
I faded into nothingness
Only to emerge
As helpmate for a man
Or mother for some children.
But don't sit there too smug and safe, you patriarchal pimp;
I have died through centuries to reach a resurrection.
In new life of self awareness I see you on that throne
Whose gold is nothing more than gilt and you—an ancient idol!

La Mujer



Minnesota Mormons: The Cutlerites

Biloine W. Young

Being a Mormon, like being a Black, an Indian, or a Jew, can perhaps be completely understood only by one who is one. It is no accident that traditional Mormons liken themselves to the Jews and refer to the non-Mormon world as "Gentile." The history of persecution nurtured through each generation, the philosophy of apartness, and the concept of being chosen by God for his purposes on earth create, in the case of the Mormons, individuals with certain discrete characteristics. Even those Latter Day Saints who have achieved a detached view of their religious heritage are unable entirely to divest themselves of certain habits of mind, perceptions of the world, vocabulary and ways of speaking which have their roots in the history of the Latter Day Saints.

Mormons are fond of telling stories in which complete strangers recognize each other as religious brothers. I was a passenger on a ship in the Mediterranean when a fellow diner at my table, at the end of our first meal together, leaned over to ask if I were not a fellow Mormon. When I asked what had given her that idea, she was unable to tell me what subliminal clues had given her evidence of our common religious upbringing.

Although I grew up in the Mormon faith, my father would have escorted anyone out of his house who seriously called us that. We were not "Mormons" but members of the "Reorganization." References to us as "Mormons" were always countered with a long recital of historical and religious minutiae which members of the Reorganization marshal to distinguish themselves from their nearest theological relatives.

In the case of Mormons, the religious relatives are numerous and, by their own admission, peculiar. At least twenty-seven separate branches of the Mormon church have spun off since the founding of the original church 143 years ago.

I was not very old before I learned that I was not only a member of the Reorganized Church of Jesus Christ of Latter Day Saints but had come from that branch of the Latter Day Saints tree known as the Cutlerites. In addition I knew people who were, or had been, Brighamites, Strangites, Witeites, Hedrikites, and Josephites. A Josephite was the same as a member of the Reorganization.

"Josephite" was the old name, in use from 1850 until the 1920's, for followers of Joseph III, son of the Joseph Smith who founded the original Mormon church, or as Mormons say, "The Early Church." The term "Josephite" is seldom used any more, except by those with several generations of forebears in the Mormon movement; and when it is used, it elicits bemused recognition among the cogniscenti of Mormon history.

My great-grandparents were members of the Early Church, while my grandparents were born Cutlerites. As young adults, they converted to the Josephites. My parents were reared within the Josephite, or Reorganization, fold, as was I. Though the impact of the Cutlerites has been diluted through three generations of Josephites, their influence remains. It exists in my own residual Puritanism and in the odd practices and hidden beliefs of my relatives—habits of mind at variance in individuals adorned with numerous graduate and professional degrees.

I know, for example, of one relative who believes that evil spirits exist and, on occasion, enter individuals and are a cause of mental illness. Moreover, these spirits can be exorcised by the commandments of an elder in the Church.

Another relative, an avid gardener, rejects all agricultural advice on when to plant his garden. He sows his seeds when the moon is full. An uncle, who has made extensive use of the medical profession during his life, harbors a belief in fakers with their herbs and potions.

I had long known that another relative, an elderly distant cousin, bought essence of rattlesnake and other exotic brews from a Missouri medical quack who was wanted by the police. Nevertheless it came as a shock when, on a visit to a close relative, this charlatan appeared at her door with a delivery for her. My relative's single comment, offered shamefacedly and without further explanation, was, "Doctors don't know everything." The powdered turtle shell must not have been very effective despite my relative's faith, for a few months later she entered the hospital for an operation and has felt fine ever since. I doubt, however, that her or my cousin's belief in the witch doctor is much affected.

I trace this superstitious behavior in otherwise educated and rational individuals back to the primitive Mormonism of the Cutlerites and the Early Church. Latter Day Saints, as a group, are highly susceptible to suggestions of supernatural events. My childhood was peopled with folk who had visions and revelations, walked with angels, spoke in tongues and wrote out long prophecies, generally of impending doom, which they circulated among the members. Decisions were made on the basis of hunches or "good feelings," destruction was often just around the corner, and each new report of calamity was read as a fulfillment of prophecy.

A series of church meetings was not a success unless there was some manifestation of the "gifts," meaning communication from God to one of the elders in charge. This put considerable pressure on the leadership of the services to produce such manifestations. On the few occasions when the Lord failed to respond, the congregation berated itself for its lack of fervor, receptivity, or unity—whatever it was that had caused the Deity to withhold his favor.

This reliance on something other than the rational makes many Josephites and Cutlerites easy marks for food faddists, medical quacks, and magical explanations for inexplicable events. I had an older sister who died in infancy. As a child I overheard a Jospehite adult suggest that she would not have died if my parents had been able to have her blessed in the church. Although my father angrily rejected this suggestion, I later learned that he, too, had had a baby sister who had died in infancy and who was generally believed, by the Cutlerites, to have been cursed by an individual with the evil eye.

One belief, however, unites all branches of the Mormon faith—be it Cutlerite, Josephite, or Utah Mormon: the concept of Zion or the Kingdom. Mormonism's philosophical roots lie deep in the soil of nineteenth century religious revivalism and beliefs in Utopianism. Religious enthusiasm wedded Utopianism to produce a dynamic movement committed to producing not only the perfect man, but also the perfect society. The Church was seen as the instrument created by God to establish his Kingdom on Earth. No one doubted the perfectability of man or of his institutions.

When the Mormons moved to Kirtland, Ohio, on to Missouri, and then to Illinois, it was always to try anew to build the Kingdom—the Zion of the Bible—on earth. And when Joseph Smith was killed in Illinois in 1844 and his followers dispersed to Texas, Ohio, Missouri, Utah, Wisconsin, and Minnesota, it was always with the intent to try again to make God's Plan for the Kingdom work.

Mormons read the eleventh chapter of Hebrews and see themselves. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

"By faith he sojourned in the land of promise, as in a strange country.

"For he looked for a city which hath foundations, whose builder and maker is God."

The Mormon Utopia was called Zion and I, like all Latter Day Saints, grew up believing that my ultimate allegiance was to this divine city which would be built, perhaps in my lifetime, by members of the Church. God had entrusted his Plan to the church and we had only to live the Zionic Law faithfully and we would be able to build the Kingdom. Always in the back of our minds was the warning, oft repeated from the pulpit, that if we did not hasten and build Zion, the Lord would withdraw his favor from the Church and entrust his sacred precepts to another organization.

Zion was a place—Independence, Missouri. The faithful, as they were able, were to move to Independence and become builders of Zion. A great many did just that, including my family, only to find that Independence had the same social problems as the communities they had left behind. Even so I can remember my father's impatience with church members from the coasts or mountain areas who expressed the anxiety that they could never live happily out of sight of the sea or the mountains. How could a little scenery, he argued, be compared to the joy of helping to build Zion?

Throughout my childhood, Zion was conceived of as "a place of refuge for the Saints." We were told that destructive calamities were coming upon the world. We should not be too alarmed, however, for it was the Lord's pleasure to preserve a nucleus of good people in Zion. Whatever happened, the righteous in Zion would be saved.

Every so often, in Sunday school discussions of Zion, someone would wonder aloud about the fate of the rest of the world, or of the nonmembers living around us in Independence. Answers were always vague. This was something to which we did not have the answer as yet, but the Lord would reveal his mind in due time.

As I look back on those religious discussions, it seems that no one among us had the intellectual rigor to pursue a question and its implications to a logical conclusion. I remember when the question of Baptism for the Dead came up in my Walnut Park Sunday School class.[1] Why, we asked, if the practice of baptizing living persons for dead ones is wrong, is it in the *Doctrine and Covenants?*

The priesthood member who responded to our question was hard put to explain why this ritual was in one of the church's books. As I remember, we were left with the thought that Baptism for the Dead is an incomplete doctrine, the fullness of which the Lord will reveal in his own time. In the meantime we were to do what the rest of the church did—ignore it.

Since my childhood days in Sunday school, the concept of Zion has been broadened and lovers of the mountains and sea no longer need to feel guilty about not wanting to move from their homes. While the headquarters of the church is yet in Independence, members are urged to gather together wherever they are into Zionic communities. As a result, numerous groups are now invoking the Lord's blessing on what are probably pretty good real estate investments in the suburbs. The oft-repeated admonition of the Lord to the Mormons to "buy land" has been heeded with generally favorable economic results.

The purpose of Zion has also shifted. From once being centered on the idea of safety, and refuge, Zion is now seen as a demonstration of righteous community living. A young member of the church who is involved in a group purchase of acreage on the outskirts of one of our metropolitan areas called on me recently. When I chided him for accelerating the flight to the suburbs, he responded that by living in his new Zionic community he would be a righteous witness to his presumably evil neighbors.

The Cutlerites of the 1860's were not so much concerned with the safety of their neighbors as being saved from them. With a still unpopulated continent lying before them, Mormon groups could carve out sacred cities without concern for neighbors. To their mind, Gentiles brought contaminating ideas; the world was sinful. To protect themselves and their integrity, to give their children a chance to escape the evils of the world and to perserve the holy remnant which would one day be the means for the salvation of the world, the Cutlerites began another of the age-old wanderings of people in search of a new home.

The village they founded in Iowa now lies under fields of corn and the town they later built in Minnesota is no longer to be found on any Minnesota map. Yet so compelling was their stubborn belief in the rightness of their cause that they have assumed the stature of heroes. We, who are their awed descendants, find our way to Old Clitherall on the lake and while there cast appraising and furtive glances at fellow fishermen and swimmers—looking for the Murdock blue eyes or the Whiting brow—some sign that they too have been propelled to this spot by the same lingering relationships.

As a child, fishing in Lake Clitherall or watching Rin-Tin-Tin movies with Norwegian farmers in the town hall, I was more aware of the ghostly presence of the Cutlerites, most of whom had been entrusted to the cemetery on the hill a generation before my birth, than of all the contemporary residents of Clitherall. In my imagination those pioneer Cutlerites yet walked the sandy road and sang their slow hymns in the log church.

The summer house my family occupied during our vacations had once been the family home on the hill. It had been built by my great-grandfather Hyrum Murdock on one of the first land claims filed in the county. It had not only housed his family of twelve children but served, as well, as the stagecoach stop and village inn.

Old-timers, visiting with us in the summer house kitchen, would study the much papered walls and identify some ridge as "where Rachel's pantry began" or "the front parlor started here and ran past those windows."

To my mind, more than the house remained. Hyrum and Rachel, married in 1848 at Council Bluffs by Brigham Young, and my grandmother Lois and her eleven brothers and sisters hovered nearby as well. They were not malevolent spirits but people who had been too willful to have totally expired. Their imprint on this gentle land, on the memories and conversation and stories of the living, was too great for them to be wholly gone. I had visited each of their graves on the hill, scraped the lichen from their tombs, deciphered the verse weathering from the soft stone, read their words as they wrote of the struggle they had made and lost to establish their religion in this north country.

The Cutlerites honor two heroes; the first, Joseph Smith; the second, Alpheus Cutler. Cutler, from whom the Cutlerites take their name, was born in Plainfield, Chesshire County, New Hampshire, in

1784, and fought in the War of 1812. In 1831 Mormon missionaries visited his home near Orleans, New York, preaching in the room occupied by Alpheus's invalid daughter, Lois. As the story goes, when the missionaries finished speaking, Lois suddenly clapped her hands and announced that she believed in Joseph Smith and the *Book of Mormon.* When the group moved into the kitchen of the house, Lois got out of bed and followed, claiming to be healed. As a result of this miracle, the Cutler family joined the church and when the missionaries departed from Orleans, they left behind a nucleus of eighteen converts to the church.

Cutler next appears in Mormon literature in Kirtland, Ohio, in 1837. At that time he was ordained by Joseph Smith along with six others, including Smith, to a post in the Kingdom that was later to assume special theological significance to the Cutlerites.

The Kirtland experience was a troubled one, though the village, now a suburb of Cleveland, is venerated by Mormons as the place where the Lord first commanded Smith to build temples. The Kirtland Temple, looking like an overblown New England Congregational church, still stands, and it is probable that Cutler, an accomplished stonemason, was one of the builders. From Kirtland the Mormons moved to Independence, Missouri (abandoning the newly constructed temple), and from there to Far West, a community they founded in Caldwell County in northern Missouri.

In each place Joseph Smith received divine instructions to build more temples, but in both communities mob violence thwarted the Divine Will. Notwithstanding, a capable stonemason was needed to plan temple building and Cutler's special skills enabled him to rise within Mormon official ranks.

In the winter of 1838-39, before the temple could be begun, the Mormons were driven out of Caldwell County, across the river into Illinois. Apparently feeling that the divine mandate to build a temple could be fulfilled by the laying of a cornerstone, Joseph Smith sent Alpheus Cutler with a small group, in secret, back to Caldwell County to lay by night the foundation stone of the temple. Cutler was the owner and driver of one of the two wagons which made the stone-setting trip from Quincy, Illinois, to Far West, Missouri, and back to Illinois.

In Nauvoo, Cutler finally got to build a temple. He was master stonemason during the construction of the temple at Nauvoo, a grand structure for that period. Cutler was the one who rang the bell summoning the workmen to labor on the temple, so it is probable that he was the foreman or supervisor of the work.

The completion of the temple was interrupted by the death of the Smith brothers in 1844. Brigham Young rushed back to Nauvoo from his mission in Boston and, in time, assumed leadership of much of the church. When the Gentile mobs forced the evacuation of Nauvoo in February 1846, Alpheus Cutler and his family, following Young, crossed the Mississippi in sub-zero weather and traversed the state of Iowa to Winter Quarters, near Florence, Nebraska.

Ill-prepared for such an exodus, this trek across Iowa in late winter was one of the most difficult of all Mormon journeys. My ailing great-great-grandmother was carried across the frozen river on a mattress by her family, only to expire someplace on the trail in Iowa. The refugees from Nauvoo waded through snow and mud, succumbed to fevers and malnutrition and pneumonia—everything it seems but discouragement.

The solid front of faith the Mormons presented to their persecutors was, however, sorely rent by a problem few would mention. Something far more serious than bad weather and hostile mobs was bedeviling the Mormons. More grievous than any outside persecution was the bitter internal division over the issue of polygamy. Polygamy had become the open secret of the church. Some members were practicing it and some were not. The higher a man stood in the hierarchy of the church, the more apt he was to have taken more than one wife. Never publicly proclaimed in Nauvoo as church doctrine, whispered about by everyone, the issue split the church and bitterly divided families.

Thus was Cutler's family divided. Yet so great has been the reluctance of RLDS members and Cutlerites, through three generations, to discuss the issue of polygamy that I was well into middle age before I learned, quite by accident, that two of Alpheus Cutler's daughters were plural wives of Heber C. Kimball, one of the twelve apostles of the Early Church. Both daughters bore Kimball sons while they lived in Nauvoo.

The girls were Clarissa and Emily Cutler. Either because of opposition to polygamy or to Heber C. Kimball as a son-in-law, Alpheus Cutler refused to allow his daughters to go on to Utah with Kimball, a follower of Brigham Young. Instead they stayed in Iowa with their infant sons, in time accepting husbands more to Cutler's liking. Clarissa became the wife of Calvin Fletcher but died soon afterwards, leaving her son Abraham Alonso to be reared by his grandparents, Lois and Alpheus Cutler and their son Thadeus. Emily was married to Franklin Pratt. She, too, left her son Isaac an orphan when she died in childbirth while accompanying her husband and father on an abortive mission to the Indians in Kansas.

The two little boys lived with their grandparents and in their uncle Thadeus' home until the eldest boy, Abraham Alonso, was sixteen years old. Then he set off across the plains to Utah in search of his father, Heber C. Kimball. Adelia Almire Wilsoc, one of the plural wives of Kimball, recorded the meeting between the boy and his father in her memoirs, edited by Stanley H. B. Kimball, Southern Illinois University, Carbondale, Illinois:

> In 1862 Sister Vilate (Kimball's first wife) went out to Parley's Park to ranch and help out what she could by making butter and cheese and left me to manage affairs at home. And while she was staying there Abe (Abraham Alonzo), the long talked of and prayed for son, came to Parley's Park and, hearing that Sister Kimball was there, went to see her. . . .
>
> He had left home to go through to California, not intending to come through Salt Lake, but circumstances were such that he could not go the

> northern route. And thus we see the over-ruling hand of Providence manifested in his behalf. For if he had gone as he intended, it would have been a long time before he would have seen his father, if ever. He had a dread of meeting his father, but after staying at the Park a few days they persuaded him to come on, and he came.
>
> And I never shall forget how he looked when he came into the yard with his knapsack on his shoulder and his clothing in a very dilapidated condition after crossing the plains. It was just dinner when he came and his father was at home and received him with open arms, had me get water and prepare for him to have a bath. I did. He then went and got him a new suit throughout. And when he had taken a bath and put on his new clothes, he looked like another boy. For he was only 16 years old then and he was quite a rough one at that time. For he and his brother had been kicked and cuffed around by their Uncle Thadeus and his boys. Their grandmother was good and kind to them, but they did not live with her as they had been bound out to their Uncle.
>
> The next spring a company went from Salt Lake to the Missouri River. . . . And Abe's father sent Abe to get his brother Isaac, to come back with him, which he did the next fall. Isaac was much larger and stouter than Abe, although he was six months younger.

Cutler's break with Brigham Young and the westward moving Mormons began at Winter Quarters, and according to the Cutlerites, was based on theological grounds. Cutler's reasoning went something like this:

There are two inspired organizations, the Church and the Kingdom. The Kingdom is over the Church. Joseph Smith was not only head of the Church but also First Elder of the Kingdom, which was the higher office. The keys to the Kingdom had been delivered to Smith personally, in a vision, by Peter, James, and John. Alpheus Cutler's ordination in Kirtland, Ohio, had been to the position of Elder of the Kingdom, not the Church. (Cutler was an elder and high priest in the Church as well.) Cutler had been one of the fortunate seven men to have been ordained to the Kingdom office by Joseph Smith. Therefore, reasoned Cutler, he outranked Brigham Young who had not been among the seven ordained.

Cutler also believed that, with Smith's death, the church had been rejected by the Gentiles and all that remained was the Kingdom. The clincher, in Cutler's mind, was the fact that Brigham Young was not following the Plan. The Plan was a communal economic order, vaguely outlined in the *Doctrine and Covenants*, whereby property was to be held in common. Church or Kingdom officials were the agents who distributed the pooled resources to the members. Since Young was not following the Plan, he had plainly apostatized and should no longer be the leader of the Mormons.

Although Cutler must have advanced his arguments and claims at the Winter Quarters encampment, most Mormons were too busy preparing their wagons and gathering supplies for the long trek across the plains to the Salt Lake to pay much attention. A few families, however, responded and, perhaps in an effort to unify them behind a common goal, Cutler led them on a mission to Kansas.

Taking his family and accompanied by some supporters, Cutler went to Valley Falls, Kansas, in 1847, hoping to convert the Indians and establish a church. It was here that his daughter Emily died in childbirth. Finding the Indians relentless in their resistance to his message, Cutler gave up his mission, returned to Winter Quarters, broke completely with Brigham Young, and moved his family and followers to Manti, Iowa, near Shenandoah. The year was 1852, eight years after the death of Joseph Smith.

Cutler waited still another year before receiving the sign that convinced him he was to organize a new church, this one to be known as the "True Church of Jesus Christ." Basing his authority on being the remaining faithful man of the seven original elders of the Kingdom, he rebaptized his followers and organized the church with himself as Chief Counselor, his son Thadeus as First Counselor, and Uncle Chauncey Whiting, Second Counselor. Their sacred books were the Bible, the *Book of Mormon*, the *Doctrine and Covenants*, and the Constitution of the United States.

The Cutlerites did not believe in proselytizing. Their future growth, they reasoned, would come from the Indian population, whom they believed to be of the House of Israel. Furthermore, this growth would come spontaneously in God's own appointed time. All the Cutlerites had to do was trim their lamps as faithful virgins and wait for the arrival of the Bridegroom.

In the meantime they lived at Manti. For seven years Uncle Almon Whiting operated a furniture factory; Uncle Chauncey Whiting made and repaired clocks; Uncle Sylvester Whiting ran the wagon works; Great-grandfather Francis Lewis ran one of the general stores. In addition there was a drugstore, harness shop, blacksmith shop, hotel, stagecoach barn, tavern, shoe shop, and a music, candy, and stationery store. Alpheus Cutler, now called "Father Cutler," worked at his trade of stonemason and ruled as a spiritual and temporal leader. Everyone was devout. One who remembered Uncle Vet's household wrote, "Father held it as Sunday from Christmas till New Years, that there was no work done, only our chores; no chopping wood or any kind of work. We held a meeting once or more every day or night or both and we were greatly blessed with the gifts and the Holy Spirit."

This rural idyll was disrupted in 1860, not by a Gentile mob but from within the family. Theological first cousins, the Josephites, sent missionaries into Manti to dispute Cutler's leadership and to attempt to bring the membership into the fold of Joseph Smith III. Young Joseph, as the son of the martyred Smith was known, had assumed leadership of the Josephites in 1860 and missionaries lost no time in seeking out the scattered Saints at Manti. Among their converts was no less an official than Alpheus's son and First Counselor, Thadeus.

In times of stress, Latter Day Saints look to revelation or signs for guidance. It was obvious that the Cutlerites could not stay where they were in Iowa. But where could they go? Brigham Young had already gone West. Lyman Wight had taken a group to Texas. Sidney Rigdon had led a colony back to Pennsylvania and Ohio, and Strang had gone to Michigan. Cutler responded to the crisis with a vision in which he saw, "a land far to the north between two beautiful lakes" where they were to take a colony and preach to the Indians. This land, he believed, lay in Minnesota.

On the basis of this revelation and its vague description of the journey's end, the Cutlerites decided to abandon Manti and establish themselves elsewhere. Cutler, himself, did not reach the promised land. He died August 10, 1864. But he had pointed the way and in the fall of 1864 a committee composed of Great-grandfather Francis Lewis and his brother Uncle Vet was selected to find the land described by Cutler. They left Manti September 29, 1864, accompanied by Lewis Denna, an Oneida Indian who had joined the Early Church in New York, had followed the Mormons throughout their wanderings, and wanted to find homes for the Christian members of his own tribe. Alas, there is no record of any other Oneida Indians ever joining the Cutlerites.

Others in the party were Marcus Shaw, Isaac Whiting, Calvin Fletcher, Jesse Burdick, James Badham, Erastus Cutler, and Edmund Whiting, another brother of Sylvester and Lewis. With their families, the group numbered forty-seven persons. Among the children were the five of Francis Lewis and Janette Whiting: Emma, about twelve, Lu, Ella, Arthur, and May, a baby. The Fletchers also had five children, the eldest just ten years old.

The Cutlerites were self-aware people. They knew they were making their own religious, if not regional, history and they kept records of much of what they did. The official church records are available only to Cutlerites. But they wrote other accounts of their experiences, decades later, from memory, for such occasions as Old Settler's Day and to preserve a record for their Gentile neighbors.

Euphoria of a vantage point years removed from the actual experience or their desire to tell a good story may have caused these accounts to read like a continual Sunday school picnic. But another reason for the basic good humor of their accounts of pioneer life was the fact that the difficulties they faced, for all of their grievousness, were human-sized problems. Their basic optimism never seemed to flag. No problem was too great to withstand both good men and God. Even their tears as they left their Manti homes in the face of a northern winter did not seem tears of anguish. For how can one weep when he believes he is going in the service of the Lord?

Mrs. Isaac Whiting, a bride of a year, described the journey:

> My recollections of our journey from Manti to Red Wing [Minnesota] are of cold stormy nights and of evenings often spent sitting around a roaring campfire visiting with our fellow-travelors until bed time, when all joined in singing a hymn and afterward united in prayer before retiring to our several wagons to sleep.
>
> Oh, it was hard to get up early on those cold mornings and cook our breakfast, shivering with cold, while the men fed the horses and greased the wagons. We all suffered, but the rest of our sufferings were light compared to that of Mrs. Calvin Fletcher's. She had no stove along and was obliged to cook by the campfire, having five children to cook for, the oldest about ten years of age and the youngest a baby eight months old. How she ever kept them from freezing is a mystery.
>
> She had feather beds along and used to cover them with quilts and they

> managed to live some way, but must have suffered on those bitter cold days. Augusta Whiting had three children, the youngest one twelve weeks old. She was so weak the morning we started that she nearly fainted when the women helped to dress her. Of course she had to ride lying in bed with her children.[2]

The first destination for the party was Red Wing, Minnesota. Here they hoped to visit with an Indian chief, the Reverend John Johnson, a member of the Episcopal Church, and draw up a treaty which would ensure their safety from the Indians. Chief Johnson was on a fishing trip when they arrived, so the party rented rooms in Red Wing for the women and children and the two Whiting brothers and Denna went on to Crow Wing to await the return of Chief Johnson. Once with Johnson, they were able to draw up a treaty between the Cutlerites and the seventeen Indian groups led by Johnson.

There was good reason to try to make a treaty with the Indians. Minnesota was still inflamed over the events of the 1862 massacre when the Sioux had attacked white settlements throughout northern Minnesota, killing several hundred settlers and driving the survivors out. No settlers had ventured into the country since the uprising and predictions were dire as to what would happen to anyone unfortunate enough to encounter Indian war parties.

On February 14, 1865, with nine loaded wagons, the Cutlerites again set out on their journey, heading toward Alexandria which, at that time, consisted of one store, three or four log cabins, and a fort. By now the Cutlerites were in a semi-impoverished condition and had with them only enough supplies to last one season. It was essential that they find their new home in time to get crops planted, or they would have difficulty surviving the winter.

A heavy snow began to fall the first day out of Red Wing. They tried to keep going, but the snow continued, off and on, for six days. After three days immobilized in the snow and suffering from the cold, they called a meeting in one of the tents to consider what should be done. All they could do was call on the Lord which they did with much fervor. Following the meeting they went to bed in their tents and wagons with the snow still coming down. By morning, however, when they looked out, the miracle which they had prayed for had occurred. The snow had changed to rain and they were able to break camp and travel twenty-three miles before again reaching the snow line. From here they could make progress by jumping on the crust of the snow to break a trail for the horses.

From Alexandria they turned northward again toward Otter Tail City, a collection of huts on Otter Tail Lake which had been abandoned during the Indian uprising. Everyone they met warned them against going farther into the area of the massacre. As Chauncey Whiting later recalled,[2] "The appalling fear which had seized upon the minds of the people caused hundreds and perhaps thousands to believe that these upper counties would never again be safe for settlement by white inhabitants."[3]

Their problems were not caused by Indians, however, but by the condition of the trail. With the snow melted they were forced to struggle through a sea of mud. The logs laid across the old Government Trail floated in the muck and the Cutlerites waded, pried at their wagons, and tugged their teams to get them through.”

Flaming swamps added to the hazards. Chauncy wrote, “This part of the journey led through pine forests and tamarac swamps which at the time were on fire and at intervals the heat and smoke from the burning leaves, dry limbs and pitch was so intense that they could hardly make way without suffocation. The wagon covers, bedding were in great danger of taking fire from the sparks and hot cinders driven across the road by whirling gusts of wind and some of the women and children began to fear lest they might all perish in the flames.”

Despite the hardship of the trail, the pioneers grew strong. Mrs. Isaac Whiting remembered, “When spring came it was such pleasanter traveling and the out-door life agreed with us fine. Augusta Whiting got so strong she could walk several miles each day and I became quite a pedestrian myself.”

“When we finally reached Otter Tail Lake and I stood on the shore watching the rolling waves, it seemed as though we had reached the end of the world. At the north end of the lake I could see a dim mysterious looking forest. Back of me was a row of log houses and north of those was an Indian burying ground. The houses were only empty shells and so filthy we could not even step inside. They had been built by white settlers before the raid and they had all been murdered by the savages. As I thought of their possible fate, I turned away shuddering.”

This was the end of the trail for the committee. They had come to Otter Tail on the advice of Chief Johnson and the question now was to determine which way to go to find the land between the lakes seen in Father Cutler’s vision. Accordingly, a meeting was convened that evening in which all members of the company called on the Lord to guide them.

As they later explained, “the direction was made known.” The little company turned south across Everts Prairie to the north shore of Battle Lake. Here was land between two lakes and most of the group felt that they had found the land of Cutler’s vision. A few even marked off sites for gardens and began to unload their wagons. Uncle Vet, however, was not satisfied. Taking a rude canoe which one of the men had found on the lakeshore, he paddled across Battle Lake and came upon yet another body of water—Lake Clitherall.

This site looked better to Uncle Vet, so the next day he and Francis Lewis and James Badham rode around the west end of Battle Lake and crossing the outlet came to the shore of Lake Clitherall. Here, on the bank of the lake, in the spring sunshine, the three men knelt in prayer on the spot where the Cutlerites were later to build their church. Great-grandfather Francis Lewis was the one favored to receive the revelation that this was indeed the spot appointed by the Lord for the True Church of Jesus Christ. The next morning, May 6, 1865, the pioneers drove their wagons for the first time onto the land of their new home.

The site was a level plateau, about a mile wide and several miles in length, almost surrounded by water which, they hoped, would moderate the climate sufficiently to grow crops. The land was also a hunting ground for the Otter Tail band of the Pillager Chippewa to whom they wished to preach. The tract had been ceded to he government by the Chippewas in 1847 for the relocation of the Menominee Tribe from Wisconsin. The Menominees never occupied the territory, however, and in 1854 it reverted to the federal government. The Chippewas felt that the land should have been returned to them and they continued to use and occupy it.

Any doubts which might have lingered about the Clitherall site for the church were dispelled when it was learned that the land on Battle Lake, where they had first stopped, had been taken up before the Civil War by a syndicate from the South and would not have been open for settlement without purchase, something out of the question for the impoverished Cutlerites.

Unwittingly the Cutlerites, all ardent abolitionists, named their new town after the agent for the southern syndicate. The name "Clitherall" was found carved in the bark of an oak tree near the town site. Upon finding the tree, the Cutlerites, always on the alert for the remarkable circumstance, named their village Clitherall. The individual whose name it was, a Major George B. Clitherall, had been appointed Register of Deeds by President James Buchanan for a federal land office which was established in 1858 at Otter Tail City—the year the Minnesota territorial legislature provided for the boundaries of Otter Tail County.

Besides recording deeds, Major Clitherall acted as representative of a land syndicate made up of southerners seeking to claim a vast area in northern Minnesota. In the 1860 census he was listed as having real property valued at $50,000 while his assistant had real property valued at $30,000. The most real property credited to any other settler in this census was $2,500 and only two had a value above $1,000.

Since no Homestead Act was in existence at that time, Major Clitherall must have purchased 40,000 acres of land directly from the federal government at a price of $1.25 per acre. At the outbreak of the Civil War, Major Clitherall returned to Alabama, fought for the Confederacy, and there is no record that he ever returned to Otter Tail County.

The first task for the tiny community was planting the gardens. A rail and brush fence was built between Clitherall and Battle Lake to keep the cattle out of their garden plots and six acres were broken and planted. Only when the gardens were in did they look to the building of homes. Isaac Whiting built the first shelter, but it could hardly have been called a house. It was made of long stakes driven into the ground. Poles were laid across the stakes and quilts were piled over the poles. When it was very windy, quilts were hung on the sides for additional protection. The quilts on the roof were later replaced by large strips of bark.

With the crops planted the men turned to cabin building in earnest. The houses were built of logs plastered inside and out with mud. The roofs were covered with shingles or shakes. The floors, doors, and window frames had to be hewn with the broadax. Once they started building cabins, they were able by working together to raise the shell of a cabin every few days and by the time the remainder of the church joined them at the end of July, fourteen cabins had been built.

It had been the arrangement that when the advance party had located the new site, the rest of the church would follow. Accordingly, on May 1, 1865, twenty-three additional families started on the journey north from Manti. After a few days travel, six of the twenty-three dropped out, but the remainder continued, arriving at Clitherall July 31, 1865.

Uncle Vet and his nephew Isaac had cut a track from Clitherall through the Leaf Mountains to connect with the government trail going from St. Cloud to Fort Abercrombie so that the second party would be able to avoid the circuitous route via Otter Tail City. Among those in the second party were Chauncy Whiting, Isaac's father and president of the church; his brother Almon, the chair-maker; Mrs. Alpheus Cutler; Edmund Fletcher; Lyman and Hyrum Murdock; Mrs. Denna; and Laura Lang, a widow who had been cut off by her family when she joined the Mormon church.

In the fall, five families, among them Edmund and Augusta Whiting, returned to Iowa, reducing the permanent pioneer settlers of Clitherall to about twenty-five families with one hundred and twenty-five individuals.

With the church assembled at last, it was necessary to put into operation the Plan, as well as make survival preparations for their first northern winter. Four homesteads were filed on for the common use in the names of Lyman Murdock, Chauncey Whiting, Hyrum Murdock, and John Fletcher. Why more land was not claimed is a mystery. As farmers, they must have realized that four homesteads would not be sufficient to support twenty-five families. They may have underestimated the rapidity with which the surrounding land would be claimed by settlers. Or perhaps the need to stay together for protection and reassurance in the vast and frightening land was sufficiently strong to overcome their judgment or ability to perceive their future needs.

It is also possible that they believed they would not be living long in Clitherall before the advent of a prophet who would lead them back to Zion in Missouri. While hauling stones to build the barn on the Hyrum Murdock farm, Uncle Vet was said to have commented that he expected to use those same chains to help bring in the stones for the temple in Independence, Missouri. In any case, the failure of the Cutlerites to provide a large enough land base for their colony was a major cause of their early dispersal and decline.

Although they may have been poor in anticipating future difficulties, they did well in solving immediate problems. The men began to cut great piles of wild hay for the animals to eat during the coming winter. Uncle Vet was dispatched to St. Paul to buy the flour for the colony. He left Clitherall with his team of oxen and wagon and ten dollars in his pocket. On the way he shot sufficient game to trade the pelts for flour and to keep himself supplied with meat.

He returned with his load of flour and with the group's ten dollars intact. The journey took two weeks each way. The flour from St. Paul lasted until they were able to thresh some buckwheat and grind it in their coffee mills. Wild game, including muskrat, provided the main portion of their diet along with the vegetables they had been able to grow and store. No one had a heating stove that first winter, though all had cookstoves. The cabins would get so cold at night that the bread would freeze solid and have to be hacked into pieces with an ax in the morning and steamed before it could be eaten.

They had no lamps and made candles for light, pouring tallow down a string until it thickened to a suitable size. The cattle, by and large, survived the first winter well, although toward spring the settlers had to cut young trees for them to browse on. The sheep fared less well and many died because they were unable to get around in the deep snow.

At the first sign of spring the colony established two sugar camps, one of the north shore of Battle Lake and the other on the shore of Clitherall Lake opposite their settlement. In both camps several young men spent the spring making maple sugar and vinegar for the use of the community.

Lurett Whiting, one of Chauncey Whiting's ten children, remembered that "In a good season we could make one hundred pounds of fine-grained sugar, seventy-five pounds of good tub-sugar, two barrels of maple sugar and a barrel of vinegar, as the last sap from the trees will not make sugar or sirup but makes good vinegar."

The rifles on which the settlers depended to shoot their game were old muzzle loaders. Lurett described how they were used. "We bought our lead in small bars, melted it in an iron ladle and while hot, ran out bullets in a bullet mould the size to fit our rifles. We carried powder in a powder horn and gun caps in little tin boxes. To load we poured powder into the barrel, put in a ball and with a ram-rod drove the bullet tight against the powder, then put a percussion cap in place and were ready to shoot. After shooting it took quite a while to reload and be ready for another shot. My rifle carried an ounce ball and I could shoot mighty close."

With the exception of iron which they imported from St. Paul, the colonists were largely self-sufficient. Nearly every home had a log shop where some form of manufacturing was carried on. Chauncey Whiting was a blacksmith who also made violins, Lurett and Isaac Whiting made wagons, Almon Whiting made furniture, Hyrum Murdock made brooms. While several families had looms, the Shermans did much of the weaving for the community. The Cutlerites were never able, however, to devise a way to grind their own wheat. Grain had to be taken to Cold Spring, near St. Cloud, for grinding, a journey of about two hundred miles.

The first death in the little community came in the winter of 1867 and shocked the Cutlerites. William Mason, a shoemaker, brought his family to Clitherall in 1865. Leaving them with the Cutlerites, he went to Alexandria where he could find more customers for his shoes. Quitting work in February, he began the long walk to rejoin his family in Clitherall. The weather was warm for that time of the year and he was able to walk to Millerville where he stayed with some settlers. They tried to dissuade him from going farther as they could see signs of a storm, but Mason was eager to rejoin his family and insisted on starting out. The light snow that had started in the morning changed to a blizzard from the northwest around noon. Mason continued and managed to make his way to within a few miles of Clitherall before he fell exhausted into a snowbank.

Two or three weeks later Hyrum Murdock encountered a man from Millerville who asked if Mason had made it safely home. That was the first the Cutlerites knew that Mason had tried to return. A search party was organized and because the snow was about three feet deep, the men traveled on snowshoes. Days of searching revealed no trace of Mason.

When the spring thaw set in, men on sleighs were dispatched to Cold Spring with grain to grind into flour. The trip usually took more than a week so the Cutlerites were surprised to see the party returning across the frozen lake a few hours after their departure. On the trip Marcus Shaw had seen something that looked like a stovepipe sticking up out of a snow drift. Jumping from his sleigh he investigated and discovered, to his horror, that it was a boot. He called to the other drivers and together they dug away the snow to find their neighbor, William Mason.

Turning around, they returned to Clitherall with the body, stopping in front of Francis Lewis's house. The entire community gathered to take the body to the log church. A coffin was made, services held, and the body buried in the first grave on the hill overlooking the lake and village.

"It was the first death that had occurred among us," wrote Jennie Whiting, "and it was such a shock that the sadness and gloom hovered over our little community a long time."

Although the Cutlerites, ostensibly, had a mission to the Indians and a special tie to them through their belief in the *Book of Mormon*, their attitudes toward them were those of other white settlers in Minnesota. While undoubtedly more benevolent than most in their relations with the Indians (giving them food and clothing and making coffins for their dead) it never occurred to the Cutlerites to question their own right to the land or to speculate on the ultimate fate of the Indians on whose land they had settled.

As a boy in Clitherall, my father watched many bands of Indians moving west with their families. They were an object of curiosity to him, but never of serious interest. No one thought to inquire where they were going or why. One day the Indians were gone and the matter was hardly one for comment. My father remembers, "Many times a whole string of Indians in little covered wagons with dogs, kids, and what-not would camp down by the creek. We'd go down there, we kids, lots of times and just say hello to the Indians and talk to them and Dad would talk, and we'd see them eating down there and just have a little friendly talk. We were all very kind to them and my folks would feed them and help them in that way. We had no ill feelings toward the Indians, but we had no conscience about them either."

The Cutlerites and their descendants were accomplished storytellers. Our family visits to Clitherall were punctuated by long evenings spent listening to stories of adventures of the early days. Individuals were esteemed for their ability to tell succinct stories or to be very funny. The long winter nights without books or light to read them by facilitated the development of both good tellers of tales and good listeners.

In addition, the preoccupation with theological questions, the continual search through the Sacred Books for references to bolster an argument, and the complicated nature of Mormonism itself led to the development of articulate people.

As I remember their discussions, however, they were not so much conversations as mutual entertainment. Each individual would take turns telling a story while the rest would listen appreciatively. There was little serious exchange of ideas, no attempt to weld opposing thought into a new position, no perception that ideas might be changed through discussion or that this change could be for the better. These were not people who searched through the minds of their friends for the meaning of life. They had already found it in their religion. Their only duty was to preserve and defend the truth.

Change was feared. The true virtues were the old ones. Any conflict, because it could lead to change or splintering of the group, was to be avoided. If it could not be avoided, it must be hidden. To a degree this worked. An investigator today, trying to discover the sources of conflict among the Cutlerites which led to their dissolution, cannot learn what the problems were. No one talked about them. Those who did know died without confiding in their children.

I was an adult before I learned that my great-grandfather, Francis Lewis, had four, not three, brothers. The fourth, Edmund, had been one of the original exploring party sent to find the new home in Minnesota. But Edmund later left Minnesota, returned to Iowa, then followed Brigham Young to Utah and had, it was whispered, five wives.

Despite their devoutness, religion presented a persistent problem. Toward the end of the Nauvoo period, various controversial practices besides polygamy developed in the church. These included secret temple ceremonies and the wearing of undergarments embroidered with symbols. The garments were to be worn throughout life and to the grave. Although such sacred garments were unknown to members of the Reorganization, my great-aunt Cordelia told me she could remember, as a child in Clitherall, ironing the garments belonging to her parents Francis Lewis and Janette.

The first log church was built in 1870. This was replaced in 1912 by a two-story frame church where the temple ceremonies could be more conveniently carried out. The church was divided into two sections. While the first floor was like that of any other frontier church, the upper room was closed off, with curtains over the windows and admittance permitted only to those who had been accepted into a special order. This division of a small, interdependent group into those who belonged to a higher order and those who were members of a lower one may have created friction.

Evidence also suggests that when individuals began to move away from Clitherall in the search for more land, the group tried to dissuade them from going. Instead of loosening the rules to allow a farmer to take a homestead ten miles away from the village, they tightened them to the extent that a family was judged weak in the faith for leaving. Rules were devised to govern personal conduct, dress, and the details of daily living.

The Cutlerite statement of belief contains the following: "We believe in being neat, clean and comely, but pride and vanity in all its forms and excesses in following the different fashions of the world is displeasing in the sight of God and must be supplanted by humility and simplicity."

Probably the greatest source of contention was the repeated effort to implement the Temporal Law—to make the Plan work. The statement of belief says, "We believe it right to become one, or equal in temporal as well as in spiritual things—all enjoying alike the comforts of life; and that the priest is no better than the member or hearer—all being one in Jesus Christ and privileged alike to partake of the heavenly gift."

After the first years in Clitherall, and following a brief resurgence in 1912, they gave up trying to hold all of their property in common. Each family pursued its own vocation with a great deal of banding together to work on common projects.

They rhythm of life in the lakefront village may have appeared for a time to be an endless cycle of births and harvesting and graves on the cemetery hill. But the outside world was impinging on the world of the Cutlerites, as it always had. Their search for isolation, for the opportunity to live alone and undisturbed, was failing, and their religion offered them no way to adjust to the life of the new century they were approaching.

It was as if they awoke one morning, looked out of their houses, and saw all the endless Minnesota land around them taken up by neighbors—good neighbors with whom they could live in peace and friendship, but Gentile neighbors nonetheless. The four homesteads did not provide enough land to support the children of the Cutlerites who were growing to adulthood and needed their own sections of land. And so they began to move away. The first families went to

Oak Lake, in Becker County. The move caused a painful and acrimonious rift and in the end, those who moved away were dropped from the church rolls.

Coinciding with the move of a few families to Oak Lake was a more serious event—the arrival of T. W. Smith, an apostle of the Reorganization, the Josephites. To the heartsick Cutlerites, it appeared that the events of 1863 which had prompted their move to Minnesota in the first place were about to be reinacted all over again. They were not far wrong. In the summer of 1873 Smith organized the first congregation of Josephites in Otter Tail County, numbering among his converts Mrs. Alpheus Cutler herself and all the other members of Cutler's family. Other new members were the Andersons, Shermans, Goulds, and Whitings, many of whom had been among the original Cutlerite pioneers.

Some of the converts to the Reorganization were the children of the pioneers. My grandparents decided to join the Reorganization in the middle of winter. Since the Reorganization, like the Cutlerites, believed in baptism by immersion, a hole was cut in the ice in the lake and Arthur and Lois Whiting were immersed in the icy water. When they went to tell their parents, Francis Lewis and Janette, what they had done, they found them to be so upset by their defection that they agreed to be rebaptized into the Cutlerite church. The following week, another hole was cut into the ice of Lake Clitherall and Arthur and Lois were rebaptized into the Cutlerite faith. As my father tells it, "Dad let his mother's feelings get the better of his judgment. He said his mother was his mother, you know, so he got rebaptized." By the following summer, however, they had reconsidered again and were baptized for the last time in the summer waters of the lake into the Reorganization.

As the Josephite church grew, the Cutlerite church declined. For many Sundays no services were held in the old log church. The Plan was only talked about. When the Northern Pacific Railroad came through in 1881, the station was built a mile and a quarter from Clitherall. Soon a new settlement, New Clitherall, grew up around the railroad. Cutlerites who worked on the railroad were drawn away from the old virtues and forgot their religious practices. Those who remained in the village turned inward, told the old stories, chiseled new tombstones, and watched their children, one by one, fall away. Many, like Great-grandmother Janette, lived to see all of their children join the Reorganization.

When Chauncey died at the close of the century, the mantle of leadership was intended to fall on his eldest son, Isaac. But Isaac was not interested in the life of a religious leader. So Chauncey's brother Francis Lewis assumed the presidency until Isaac, following an accident in which he both lost an eye and perceived the direction of the Lord, took his father's place. But it was too late to do much for the church. Isaac was old and the Cutlerites continued to dwindle. From Isaac, the leadership passed to Emery Fletcher and from him to his nephew Clyde.

In 1912 the Cutlerites experienced a brief renaissance. They incorporated, putting their remaining land and houses in the name of the church, and again reinstituted the Plan. The old log church was torn down, the logs traded to Abner Tucker for the land on which the hilltop cemetery lay, and the new two-story frame church was constructed.

In 1929 a second congregation of the Cutlerites was established in Independence, Missouri, to live by the principles of the Plan. This congregation consisted mainly of the sons and their families from the Clitherall group. A return to Independence, the land of Zion for most Mormons, had always been contemplated. The early Cutlerites, themselves, had not expected to spend their entire lives in Clitherall, but anticipated that events would move them back to Independence in God's own time.

The transfer of the younger generation of the congregation to Independence not only symbolized a return to Zion but provided a way for the young to leave the limited confines of rural Clitherall without really venturing into the world.

A trucking firm was set up to provide an income for the Independence group. Within a few years the trucking firm proved to be unsuccessful and the Independence Cutlerites, to support themselves, were forced to take jobs in the world. This was contrary to church law. In 1952 the parent church in Clitherall considered the apostasy of the Independence group and decided the only remedy must be a drastic one. They excommunicated the entire Independence church. Insofar as the Clitherall group is concerned, the Independence, Missouri, church is no longer any part of the Cutlerite religion.

The renaissance was brief and by 1961 the Cutlerite church in Clitherall had dwindled to five individuals, most of them elderly. In 1961 the five made a somber journey back to the abandoned site of Manti. They found the marker from the grave of Alpheus Cutler, although it had been moved from the place of his burial. They also visited Carthage, Illinois, where Joseph Smith was killed, and Nauvoo on the Mississippi. Here they saw the tools used by Cutler in the building of the Temple and the sword he wore as colonel in the Nauvoo Legion.

Old Clitherall now is a shabby fishing camp. The Cutlerite church is boarded up and weeds grow in the churchyard. The faithful five tend the cemetery and spend the long winters caring for each other and laboriously copying the church records. To the fishermen who come to the camp, they must appear an anachronistic and cantankerous group, if they are noticed at all.

Strangely, the five Cutlerites don't appear to be disheartened about the future. Cutler had warned them, in a prophecy, that "the work would go down to seven, maybe five, and possibly as low as three, but that a stem would hold and it would rise again."

Mrs. Amy Whiting, the widow of Isaac's son and one of the remaining five says, "We are indeed low in numbers and we realize we are laughed at, to think we could do anything of value, but if we can truly learn just what the Celestial Law consists of, and seek with all our hearts to build to that, perhaps we can gain the Lord's favor. That is what will really count."

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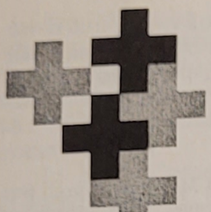
1. Baptism for the Dead is a rite practiced by the Utah Mormon church but condemned and not practiced by the Reorganization. However, instructions for the ceremony are contained in the RLDS *Book of Doctrine and Covenants*, one of the Three Standard Books of the Church. Members of the church cope with the problem by just overlooking these offending pages when reading the *Doctrine and Covenants*.

2. *Old Clitherall's Story Book*, Hallie M. Gould, p. 3.

3. *Fergus Falls Weekly Journal*, Vol. 25, No. 45, June 24, 1897.



An Apostle Trips

Gordon Mesley

Good evening, ladies and gentlemen. It is, of course, a great pleasure and a privilege to be asked to speak to the forty-sixth annual priesthood and wives dinner of the West Suburbia Stake. As I look around this room I am grateful for the many years of devotion and dedication that I see in your faces. I would encourage you to continue to be devoted and dedicated so that the commands of a divinely inspired ministry may be fulfilled in your lives.

As the chairman mentioned in his gracious introduction, I have recently returned from a trip to Maloxa where I visited with friends of the church there and talked with some civic officials about our work in that part of the world. By careful scheduling and with the help of a local travel agency, I was able to stop at several other places where the gospel has been planted, and so the entire trip, while lasting only nine days, has given me a deeper insight into the needs and opportunities of my apostolic assignment. I have made two other similar trips, but this one just completed was both the longest and most rewarding.

Rather than merely talking to you about the church's work in Maloxa and other areas, I thought you would like to see some of the places I shall mention and so I brought a few pictures taken on my recent trip. If someone will turn off the lights I'll show these few pictures and describe them to you.

The first shot is of the Kansas City airport terminal. The big man grinning at the camera is another passenger boarding the plane. Over his shoulder and to the right of the doorway you can see three people waving. They are my wife and two friends who came to see me off. My wife was not able to go with me on this trip but she sent her greetings to those saints I met.

The first real business stop of the trip was on the afternoon of the next day at Shalonica where I was met by Brother and Sister Whitsfield, our seventy assigned to that country. This picture is of the Shalonica air terminal building with the wing of my plane in the foreground. You can see one of its four jet engines. Brother and Sister Whitsfield are at the extreme left behind the fence and next to the red fuel truck.

Here is a photo of the Whitsfield home in a nice residential neighborhood of Shalonica. I took this the next morning before leaving for the airport and the family gathered on the lawn to wave to their friends in the States. You can see that dress is very casual in this part of the world and Stan clearly has put on a little weight. The children are happy to be living in a different culture and learning a new language. They all wear white shirts on Sunday for services in their living room.

I included this next picture to show you the home of one of our members in Shalonica. Here is the Santo residence. Alexei Santo was baptized just last year and has recently been hired as a bookkeeper by the largest insurance company in the country. He was at work, unfortunately, when we visited and Mrs. Santo was too shy to have her picture taken. She is a lovely woman. That is their own car in the driveway.

After flying over the mountains, in fact actually flying over the clouds, my plane landed after lunch at Faradel where the airport is over a mile high. You can see the mountains in the background of this picture and the runway is a remarkable engineering achievement which extends from the right of the picture a distance of more than 7000 feet. The work of the church in Faradel is a marvelous testimony to the power of the gospel. Seven years ago a postcard was received in the Auditorium from Gomer Wutch and from that simple beginning we now have eleven baptized members who are native Faradelians. Including our two missionary families, some friends of the church, and children too young to be members, the attendance at our YMCA services often exceeds twenty. One of the purposes of my visit was to meet with the building committee and inspect a suggested site for our first church in this country. It will be located in Oest Faradel, the next town along the main highway of the country, and only one hour's drive from the present meeting room at the YMCA.

Here is a picture of the new church site with the sign we have erected. I am sorry that I cannot translate the sign. Next to the sign and wearing a white jacket is Gomer Wutch himself who was brought from his retirement home just for this picture. Of course, you all know Sam Brodski and Robert Wagner, our seventy team. Sam is on the left without a tie. There is no doubt that Faradel forms an important cornerstone to the church's effort in this great continent.

The schedule was a little close at this point and only Brother Wagner's intimate knowledge of the Faradel traffic made it possible for me to make my connection at the airport. This photograph is another view of that remarkable 7000-foot runway as seen from the window of my plane. The passenger in the window seat was reading a newspaper and that obscures part of the window.

Now comes the part of my trip which will perhaps have greatest significance in the future. This picture is of the new Maloxa International Air Terminal with its artificial lake and real flamingos. You can readily see what giant strides are being made by this rapidly emerging country. In only a few short years this new nation has changed from rural dependency to an agricultural economy. The church's chief contact in Maloxa was Carlos Loebstein, a young man of great promise and ability. It was regrettable that he left the country for a doctoral fellowship at Oxford just before my visit. I was able to have lemonade and cakes (a local custom) with his mother and small sister but our conversation was necessarily limited.

Mr. Loebstein had given me the name of an assistant to the Deputy Minister for Internal Affairs whom he thought would be helpful in establishing the church in Maloxa but I discovered this gentleman was in prison as a result of some political activity that I do not understand. The picture you are looking at now is a view of the main street of the capital from my hotel window. The trees have leaves because the seasons are different from the land of Zion.

I felt strongly that since I was in Maloxa I should visit the Internal Affairs Office. I must say that it turned out to be the right thing to do. A member of the staff named Maria was very obliging and understanding. She had recently returned to Maloxa from Broxbury, Massachusetts, where she had taken her junior year of high school and lived with the family of a local Rotarian. Photographs were not permitted inside the building where Maria worked so she gave me this picture taken while she was in the States. Those steps lead to the front door of Broxbury High School. Isn't she an attractive young lady?

Maria gave me copies of the forms it will be necessary to fill out before the church can ever be accepted in Maloxa. She even suggested that if I were to fill out the forms in English and submit an extra blank but signed copy, she personally would translate the information into Maloxan. Since returning home I have written Maria to express my gratitude and have also sent her a copy of the Book of Mormon. The forms she gave me have been shared with my colleagues of the Council of Twelve and in due course will be submitted to the Maloxan government. I am hopeful that we will even be able to translate them here.

Having turned the corner of the trip, so to speak, I now started the long journey towards home. This picture shows some of the thick jungle which covers part of this great continent. The altitude at which we were flying and the camera angle makes the jungle appear to be mossy and smooth, but beneath those great trees and dense vegetation it is quite likely that major civilizations have risen and fallen. I was thrilled to be seemingly so close to the infinite and eternal truths of our belief.

The plane stopped at Quachar City and I had arranged a layover in order to make a side trip which was not possible on my earlier visit. An older lady, Mrs. Gerru, who attends our Quachar City group as often as she is able, has a cousin who lives in a small village about three hundred miles from the city. This cousin's husband, also named Gerru, incidentally, had expressed an interest in our belief and I wanted to fulfill my promise to visit him. The village is isolated and this picture is of the small airplane I rented in order to make the trip.

It is not a fancy craft, but a serviceable one. It has only one propeller as you can see in the picture.

Here in this next picture you can see Mr. Gerru refueling the little airplane with gasoline. The weather report was not very promising and we had to leave immediately after Mr. Gerru finished. I have written Mr. Gerru to thank him for his gasoline and to explain something of our stewardship concept. I am sure he will find someone to translate my letter and will write for more information.

Back in Quacher City I was surprised and deeply touched to find that all of our members in the area had come to the airport to see my departure. In this picture, taken just outside the loading area, you will notice this band of faithful saints standing on the other side of the barrier that separates airport visitors from passengers. Four of the saints are grouped together, and if I am not mistaken the fifth lady standing apart and wearing a blue dress is also a member of the church. I have sent a copy of this photograph to Manuel Boyd, our fine local priest, and have asked him to verify my memory on this point. I am sure he will identify the dress.

This last picture is included for sentimental reasons and I don't think you will mind very much. It is a view of the Kansas City air terminal taken from the door of my plane just after the landing. The three people standing beside the building and waving are my wife and two friends who came to meet me. I am thankful to say and I think it remarkable that in flying thousands of miles over some of the roughest country in the world my projected schedule and objectives were fulfilled without serious hitch and in addition, I had opportunity to share the gospel with some new and dear friends. You who are priesthood of the West Suburbia Stake must surely know that you are part of a great and marvelous work that is going into all the world.

I am grateful for your invitation to be with you this evening and may God bless you all, is my prayer. ■■
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EDITORIALS

New Approaches In This Issue

This issue of *Courage* is a double issue, combining Winter/Spring 1973. We chose this way of keeping publication current with the stated times of publication, realizing that by now subscribers are no doubt not only wondering what happened to their winter issue but also to their spring issue.

Responding to suggestions from readers, we are also making a more concerted effort, beginning with this double issue, to create dialogue within *Courage.* Because it is difficult to promote and maintain dialogue in a journal published quarterly, we hope to contact people who will respond to articles in the same issue. For example, in this issue, Bruce Lindgren's "Liberals and Other Problems with the Church's Social Ministry" meets with some challenge from Lorne White, writing in the comment column. Glenn and Anna Mae Goff's "Sexual Intercourse in Marriage" stimulates some probing thoughts by E. G. Smith.

Lastly, in these issues *Courage* is experimenting with some humor and satire. Gordon Mesley's satire, "An Apostle Trips," provides a different view of our world evangelical efforts. Admittedly, some readers will be incensed by such humor and satire. Others will find it merely funny. And yet others will think while they're laughing.

Carolyn Raiser
William Russell

Knowing— Deep Down

What we know and what we say we know are two different things. We know things deep down inside ourselves that we often try to ignore—the inevitability of our own death, the loneliness we sometimes feel even among our best friends, many of the things we know most deeply. Yet, even though we try, we cannot hide forever, pretending that we do not know what we know.

The war in Vietnam is one of the things we know about. Even now, we try to convince ourselves that our actions in Vietnam were justified. We even try to say that it was our finest hour. But deep down we know that we were wrong, and it shows.

We told ourselves that we were in Vietnam to show the world that we took our obligations seriously, that we were in Vietnam for the sake of our allies around the world. Yet, we know that our participation in the Vietnam war was an embarrassment for most of them, and that their reaction to the peace agreement was a great sigh. Expressions of "It's about time" came from everywhere.

We told ourselves that we were committed to the war in Vietnam. Even now, the polls show that we say that we approve, by and large, of the way the war was fought. Yet, in spite of the polls, no great celebration occurred in the United States about the peace agreement; no great outpouring of joy. We celebrated "peace with honor" with a meat boycott.

The only real celebrations tied to the peace agreement have to do with our returning prisoners of war. Of all of those who participated in the war, from Presidents and policy makers in Washington to the infantry men on the front lines, we have singled out our prisoners as heroes. Never before have the prisoners of war been singled out as *the* heroes in a war. Perhaps it is an unconscious realization on our part that the war in Vietnam did not produce any heroes—only victims. After all, who remembers Barry Sadler?

Bravery, courage, and self-denial are part of heroism, but they are only a part. Thousands of American soldiers embodied these qualities in Vietnam, but that does not make them heroes. Heroism demands that both soldier and nation have a deep underlying commitment to the actions being undertaken, and that was something that we just couldn't do. We could send money and military equipment. We could even send and sacrifice the thousands of American lives, but we could not believe in the war enough to make heroes out of brave men. No heroes. Only victims.

So we try to make heroes of our prisoners because they are the most obvious victims. The dead are buried. The maimed lie hidden away in VA hospitals across the country. Those who completed their tours of duty came home one by one. It was the prisoners who came out together, and their release was symbolic, in a way, of America's release from its self-made bondage in Vietnam. They are not real heroes, but they're all we have.

We still cannot face up to what we know. We look to our victims to give us justification. The prisoners tell us that we were justified in going to Vietnam, that we did the right thing. But that does not make it so. The prisoners are not the ones who can tell us whether or not we acted rightly in Vietnam. They can speak only for themselves. They can say that they were willing to sacrifice themselves, but they cannot give us justification.

The tragedy of Vietnam is not over. The tragedy that remains is that we still cannot openly face that which we all know deep down.

A. Bruce Lindgren

Continued Decline in Church Membership

Recently released church statistics for the United States and Canada suggest that the growth rate for most conservative churches has slowed. Liberal churches had already experienced a decline in church growth in recent years.

In general, after the end of World War II until the mid-1960's, virtually all churches grew faster than the population. But beginning about 1965, the liberal churches, many of whom were active in social issues, began either to lose membership or gain members at a slower rate than population. With leading clergymen active in the civil rights movement and in opposition to the war in Vietnam, increasing dissatisfaction with church leaders was felt.

Now it appears that the only churches which are growing are those of the Pentecostal type, or those which aggressively proselyte, such as the Mormons. The figures for 1971 indicate that the Jehovah's Witnesses had a membership gain of 7.2 percent in the United States. The Seventh-day Adventists grew 4.9 percent and the Church of God (Cleveland, Tennessee) increased by 5.4 percent. The Assemblies of God grew 3.3 percent. The Utah Mormons reported an increase of 2.9 percent. The RLDS Church grew by 1.3 percent in 1971 and 0.9 percent in 1972.

The growth rate of the conservative Southern Baptist Convention had slowed to 1.7 percent in 1971, and the conservative Lutheran Church—Missouri Synod remained about even for the year. The Roman Catholic Church grew by only 0.3 percent for the year. Meanwhile, the five large churches with a liberal image lost from 1.0 to 2.4 percent in 1971.

It almost seems the principle that the more irrational the religious belief, and the more isolated it remains from the world's problems, the greater its growth. Perhaps the liberal, social action oriented churches can take comfort in the concept of the remnant of Yahweh who will preserve the prophetic faith.

Sunday school enrollment was down in both liberal and conservative churches, suggesting the need for all churches to rethink the traditional approach to Christian education.

Contributions to the major churches continued to increase, but more of the giving was at the local level, and increased giving did not keep pace with inflation. Construction of church buildings continued to decline.

There was a slight gain in the number of clergy of all faiths during the year, but the Catholic Church suffered a loss of 740 priests.

Perhaps most distressing was the fact that the churches continue to be highly segregated. According to the study, as summarized in the *New York Times*, approximately 90 percent of black Christians are members of predominately black denominations.

It will be interesting to see how the various churches will respond to what seem to be discouraging statistics about their recent development. The sects of the fringe seem to be thriving. The challenge for the churches with more rational theologies is to promote a viable form of the Christian gospel, which may or may not result in statistical "success."

William D. Russell

The Appeal of Exile

It appeared to be one of those serendipitous events. I had anticipated a long and tedious day only to find that among those I had come to visit was a long-unlocated and much loved professor from my undergraduate days. He had been the source of my interest in the academic world and my lasting connection with the abstract. At the same time he had been my introduction to reality and the constant assurance of the right to be involved. Without a doubt he had been the most sincere and understanding, the most liberal and intellectual. In the long years that had separated us I had not once lost the feeling that he was a liberated man. He took seriously what others only talked about. He cared while others only listened. He inspired while others only directed. He motivated while others only required.

But in the moments past our greetings I watched him in action as he defended his position. I found myself perplexed at the contrast between his former excesses in the search for liberty, and the prudence of his defense. And I was reminded of something we had both read from Cioran: that only at the price of abdication does a human become normal. He had fallen with the disease of the exiled; he had grown familiar with his fate, no longer suffering from it but enjoying himself because of it. This liberal had become the taxidermist of dead causes. Lacking diversity, unharassed by original anxieties, and carefully cataloguing his former inspirations, he had become intrigued by his mediocrity.

At first I assumed that he had denied his role as intellectual; but he assured me he had not. A deeper analysis of the sickness from which he suffered—and from which so many post-liberals are suffering—suggests not that he followed reason too far but that he had not followed it far enough. There was no recognition of the power of the unreasoned. He had not sensed the irony of his own being; that in his dedication to open understanding he had become dogmatic in its defense. He failed to see reason as a source of internal application as well as a tool for external adjustment. He had purchased his long-sought freedom by casting off the burden of risk. He had sought the security of absolutes and had paid by selling his identity.

Thinking of my own generation of disappearing liberal-intellectuals, I found myself paraphrasing Wittgenstein. Liberalism is something like a malady. The role of the intellectual seems to be studying liberalism as the doctor studies cancer, not to pass it on to others but to cure people of it. The liberals, recognizing the limitations of the search and the failures of the searchers, seek their commitment in the death of the idea. Often their study of humanity leads them paradoxically into despising it. We begin with such absurd expectations of fulfillment that every failure becomes a benchmark of inability. Incapable by position of putting ultimate trust in people, liberal-intellectuals become the victim of their own crime; exiled by their dreams from the only source of their belief.

Doctrines die by the very thing which insures their original success—by their style. If such doctrines are to be meaningful, they must be restated in the terms of our convictions. They must be lived. If the doctrine of liberalism is that people must remain open to the challenges of new knowledge and the impressions of increased understanding, then it is folly to our message to become defenders of the creed of irrelevance. The cause is not served well by those who find meaning in their commitment to exile. The need to be aware calls us to sacrifice the warm fellowship of the rejected.

My professor had taught me that philosophy questioned answers. But more than that, he had suggested to me that the intellectual was responsible for the energy of commitment. Yet now he had assumed an answer too mellow to be questioned. The energy of the intellectual springs from a powerful emotion that can best be called love; love for and of understanding. In the process of *possessing*, this love dries and becomes shallow. Its spokespeople become the witty defenders of the prevailing anguish. It was in the *expression* of that love that the first spark of concern was born. Where have all the liberals gone now that the old mythology is dead? Perhaps they have come to enjoy their exile!

Paul M. Edwards
In Exile

On Publishing Mormon Scriptures

Some discussion opened recently about the need for more cooperation between the Reorganized Church and the Utah Mormon church. We urged such cooperation in an editorial in our June, 1971, issue.

One project which might be attempted would be to cooperate in the publication of the scriptures of the two churches. This would apply specifically to the *Book of Mormon* and to the *Doctrine and Covenants,* since the Utah church does not officially accept the Inspired Version of the Bible and the Reorganized Church does not have the *Pearl of Great Price* in its canon.

A barrier to the use of the published literature of the two churches exists in the fact that the versification and section numbering is different in the *Book of Mormon* and *Doctrine and Covenants* published by the two organizations. References to the Latter Day Saint Scriptures are difficult to look up unless the person happens to have copies of both the Deseret Press and Herald House editions. Even then it is cumbersome to make comparisons.

A beginning might be made by making the versification and section numbers agree in the editions published in Salt Lake City and Independence. Perhaps representatives of the two churches could be appointed who would work out specific problems. For example, they might decide that the Reorganized Church will follow the Utah church's versification in the *Book of Mormon* while the Utah church will adopt the section numbers of the Reorganized Church's *Doctrine and Covenants* (omitting, of course, the sections not canonized by the Utah church and including the sections unique to them.

Problems of course would arise in altering the scriptural references in the various published works of the two churches. This would mean that after a certain date (probably the date when the newly versified *Book of Mormon* and *Doctrine and Covenants* is published), all new editions of previously published works would have to be revised as far as their scriptural references are concerned. All new books published by Deseret Press and Herald House could simply follow the new versification, and this would involve no more labor than the usual copy-editing.

The two churches might go one step further and have the four books of Scripture published jointly by Deseret Press and Herald House. Herald House could legitimately publish the *Pearl of Great Price* even though it does not have canonical status in the Reorganized Church. Similarly, the Utah church might find the publication and distribution of the Inspired Version by Deseret Press to be a worthwhile project. As far as the *Book of Mormon* and the *Doctrine and Covenants* are concerned, joint publication would mean that variations in wording would have to be resolved. It is doubtful that there are wording variations that would not be resolvable if a joint committee of the two churches were to work on the matter. The *Doctrine and Covenants* would also probably need to be divided into three sections: (1) those revelations accepted by both churches, (2) those accepted by the Utah church only, and (3) those accepted by the Reorganized Church only.

Such actions by the general authorities and the publishing houses of the two churches could be an important avenue for making it easier for all people, Mormons and non-Mormons, to make use of the Latter Day Saint Scriptures. Non-Mormons will no longer have the difficulty of looking up references to the Utah *Book of Mormon* in the Herald House edition, or vice versa, and wondering why the references do not fit.

Such a project could be a valuable aid to students of Latter Day Saint Scriptures. Meanwhile, the Reorganized Church ought to consider revising the versification of the Inspired Version of the Bible to agree with the standard versification used by Catholics and Protestants. Here again, users of the Inspired Version often have difficulty looking up passages referred to in other literature if they happen to come from one of those parts of the Bible where the versification of the Inspired Version differs from the standard versification. This would not be a major change in the Inspired Version because there are few significant versification differences outside of Genesis and Matthew.

Such changes would involve some tedious work by the publishing houses in the short run, but would be very useful for both churches in the long run.

Editorial Committee

Edwards Wins Courage Award

Paul M. Edwards, Chairman of the Division of Social Science at Graceland College, has won the second annual award for the best historical article in *Courage*. Edwards won the award for his article, "The Sweet Singer of Israel: David Hyrum Smith," which appeared in the Summer 1972 issue.

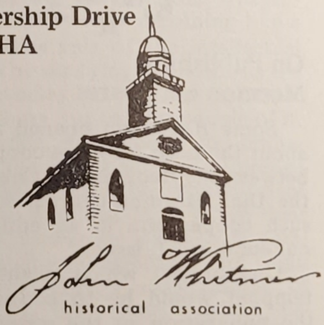
Runners-up were Alma Blair, who wrote "The Haun's Mill Massacre" in the same issue of *Courage*, and Geoffrey Spencer, for "The Spirit and the Forms: Church Life and Order for the First Hundred Years," in the Winter 1972 issue.

A five-member committee selects the winners of the award. This year's committee was chaired by Lorne F. White, a founder and member of the Editorial Committee of *Courage*. Also on the committee were Jan Shipps, on the history faculty of Indiana and Purdue universities at Indianapolis; Richard P. Howard, the RLDS church historian; Larry Hunt and Marian Clark of the Graceland faculty.

The award covered the articles in Volume II of *Courage* which includes the four issues from Fall 1971 through the Summer 1972 issue.

Editorial Committee

Membership Drive for JWHA



The newly formed John Whitmer Historical Association is now receiving membership applications and the $3.00 membership fee which entitles the member to receive all publications of the association and registration at the annual convention. The convention will be held in late September, 1973, at Nauvoo. Anyone with a special interest in Restoration history is invited to join. Send your check to Dr. Barbara Higdon, Second Vice-President, Graceland College, Lamoni, Iowa 50140. The other officers are Dr. Robert Flanders, president; Dr. Paul Edwards, first vice-president; and Dr. Mark McKiernan, secretary-treasurer.

Editorial Committee

REVIEWS

Free to Be . . . You and Me. *Marlo Thomas and Friends. Bell, 1110.*

Free to Be . . . You and Me is a children's record. Actress Marlo Thomas got the inspiration for it when she decided she wanted to give a record to her niece who enjoys music and stories. She wanted the record to be something which would celebrate the joy of childhood and adolescence and project new images of what it means to be a person, male or female. Needless to say, no such children's record existed so she created one with the help of her friends.

Although produced specifically for children and young people, the record will appeal to free spirits of any age. The musical arrangements bubble exuberantly and the lyrics and stories open new vistas. A swinging rendition of "Free to Be," by the New Seekers, begins and ends the record. "Boy Meets Girl," a dialogue between Mel Brooks and Marlo Thomas, deals with the identity crisis two five-minute-old babies go through in trying to decide who is a girl and who is a boy. Carol Channing delivers a bit of advice on housework in a raspy voice that adds considerably to the humor of what she says.

In "It's All Right to Cry," Rosey Grier assures children that it is indeed all right to cry:

It's all right to cry
Crying gets the sad out of you
It's all right to cry
It might make you feel better.

. . . . . .

It's all right to feel things
Though the feelings may be
strange.
Feelings are such real things
And they change and change
And change . . .
(Sad and grumpy,
Down in the dumpy,
Snuggly huggly,
Mean and ugly,
Sloppy, slappy,
Hoppy, happy)
Change and change and
change . . .
It's all right to know
Feelings come and feelings go
It's all right to cry
It might make you feel better.

The dialogue between Dudley Pippin and the Principle makes me wish that as a child I'd had the kind of principal who realized that people are all mixed up and spend most of their lives trying to get unmixed. It would have been nice to have a principal who would walk down the street with me, take his flute out of his pocket, and play for me a tune he had just learned yesterday.

The story of Atalanta, narrated by Alan Alda and Marlo Thomas, provides a contemporary twist to mythology. The characterizations reveal currents of social change in the persons of the king, Atalanta, and Young John. The king, "a very ordinary king—powerful and used to having his own way," wants to marry off his daughter. The Princess Atalanta wants to pick her own mate—if she decides she wants to marry at all. Young John wants to win the race for the chance to talk with Atalanta, not marry her.

In "Ladies First," Marlo Thomas delivers a humorous warning about what can happen to a "real little lady" whose favorite phrase is "Ladies first, ladies first!"

"William's Doll" relates the story of a little boy who wants a doll so that

> . . . when he has a baby someday
> He'll know how to dress it,
> put diapers on double,
> And gently caress it
> to bring up a bubble
> And care for his baby
> as every good father should
> learn to do . . .

"Parents Are People" depicts mothers and fathers doing a variety of things. Mothers can be ranchers, poets, doctors, teachers, taxi drivers. Fathers can be writers, grocers, painters, welders, musicians, sailors.

Free to Be is the one children's record I don't mind listening to three or four times in succession. My children dance to the tunes, sing the songs, and recite the dialogues; and somehow I'm always caught up in the spirit that, just maybe someday, "You and me are free to be you and me."

Carolyn Raiser

* * *

A Burning Light: The Life and Ministry of John the Baptist. *By Robert J. Matthews. (Provo: Brigham Young University Press, 1972, 125 pp., $3.95.)*

Dr. Matthews' study should have ready acceptance within the two principal Mormon groups. Even a casual reading of the book establishes it as a welcomed addition to Mormon literature. It is well-written, reflects considerable research, has an interesting format, and deals with an area little touched by Mormon writers except in a very indirect way.

The author appears to have accomplished his purpose to compile "a small book about John the Baptist, with particular emphasis on the information given in latter-day revelation and teachings of the Prophet Joseph Smith." As has already been implied, Dr. Matthews' approach appears to be designed to assure a maximum of acceptance within his own church. However, we cannot refrain from observing that the whole effort is weakened by a too frequent reference to secondary material cited from Mormon Scriptures and other Mormon sources.

I am not as disturbed by some of the author's conclusions as I am by the methods and sources he utilizes in arriving at them. Is it really sound scholarship to use the writings of a nineteenth century writer, Joseph Smith, to tell the story of a first century personality? Dr. Matthews seems to be particularly faulty in his scholarship when he uses this nineteenth century source uncritically as a seemingly infallible guide to the life of John the Baptist. This would be somewhat more acceptable were his source a first-rate nineteenth century biblical scholar, but such is not the case. By over-reliance upon Joseph Smith and giving too little attention to significant New Testament passages, he has confused the proper weight that should be given to primary and secondary sources.

Therefore, while I welcome the specific research into the life and ministry of this unique biblical character, still I cannot help but wish that Dr. Matthews had limited his research to New Testament and other related documents from the period. When he presumes to tie his research to references from the *Book of Mormon, Doctrine and Covenants, Pearl of Great Price*, and other Mormon sources, to say nothing of his obvious dependence upon *Joseph Smith's "New Translation" of the Bible*, he seriously compromises his whole effort. When I say that, I am not calling the author's purpose into question. Rather, I am suggesting that such an approach to the subject may open the study to unnecessary question or even rejection in some quarters. It is too good a study to have this happen.

The author's interesting, but speculative, conclusions about John provide a unique interpretation. And this fact marks the appearance of the book as doubtlessly an important event. However, we must again express regret that Dr. Matthews did not use a more biblical approach.

Another weakness of the book is the author's frequent attempts to establish points or develop positions by quoting from some distinctly biased materials. It is much like a man who tries to prove the Bible by quoting from it. The inclusion of apocryphal or legendary material in establishing some of his conclusions weakens his book, in my opinion.

Given what is probably Dr. Matthew's theological perspective, his preoccupation with John's priesthood status is not surprising. However, one is struck by his elaborate attempts to trace or assume John's priesthood line in a direct and literal sense. Old Testament research strongly indicates that such efforts present some serious problems. Dr. Matthews' attempt to validate John's priesthood by tracing it back to Sinai is highly simplified. The priestly line from Aaron to John, if such a line existed, was full of detours and digressions. For instance, it is by no means certain that the priesthood moved from Aaron through the tribe of Levi. In fact there is strong indication that the Aaron line surfaced in the northern sector of Canaan (Elohistic cult), while the Levitical line characterized the Yahwistic cult in the south. And it was the Levitical or Zadok priesthood which survived in Judah. Stemming back to the Davidic conquest of Jerusalem, the priesthood of the temple cult in John's day was probably a fusion of the ancient Jebusite priesthood with that of the Levitical line.

It is also regrettable that the author assumes that Moses held the Melchizedek priesthood. This conclusion can only be sustained through the use of nineteenth century Mormon material. The study of the Pentateuch does not support this conclusion. Beyond the cryptic reference to the mysterious priest-king Melchizedek as king of ancient (Salem) Jerusalem, and his encounter with Abraham, and the equally cryptic reference in the New Testament book of Hebrews, no mention is made of such a priestly order. And certainly if this order was as important to the whole structure of Old Testament theology as the author appears to indicate, then it is only fair to assume that more elaboration should have been forthcoming. And beyond this there is no biblical mention or even hint that Moses was a member of this order. In fact, if Moses was a member of a priesthood, it could very likely be the Midianite or Kenite line. (Some scholars are convinced that the Levitical priesthood was the natural extension of the Midianite or Kenite group.)

Quoting Joseph Smith's writings from *Teachings of the Prophet Joseph Smith*, the author implies that all of the prophets were members of the Melchizedek priesthood. Again, this is a very uncritical approach and unduly speculative. Actually there is evidence that at least some of the prophets held no priesthood at all.

Some biblical historians assert, too, that Jesus' baptism at the hands of John is one of the most attested to accounts in the New Testament. This may or may not be true. However, it appears to be necessary for us to regard this baptism largely as a ritualistic, preparatory act, rather than the much more mystical experience ascribed to it by Paul and others. There is little indication that Jesus' submission to baptism was in response to the distinctive Christian understanding of the rite which emerged years later.

The author appears to conclude that John's role as the forerunner of Jesus was literally anticipated in the Old Testament. He cites the Synoptics, particularly in *Joseph Smith's "New Translation" of the Bible*, as sufficient evidence that "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord . . ." was that of John, or that it had definite prophetic reference to John's subsequent divinely appointed role. Dr. Matthews fails to make any reference to the conclusions of several major biblical scholars that the passage actually referred to the preparation for the return of the exiles to Jerusalem. (Incidentally, this passage is expressive of a motif running through the Old Testament.) It might be suggested also that this identification of John the Baptist with the "voice of one crying in the wilderness," while affirmed in the gospels, might more realistically be assumed to be part of the mythological affirmations of the primitive church. In this sense, such affirmations were attached to what is assumed to be a historical person. This permitted the church to avoid any necessity to describe John objectively, but to develop a view of his significance for the church's faith.

Shifting to another concern, we might look at the place John the Baptist appears to assume in the experience of the church. As hinted at in the previous paragraph, there are notable biblical scholars who suggest that many New Testament incidents were included, not out of any attempt to conform to well-established traditions, but rather for some very practical purposes. One such incident might be assumed to be the introduction of John the Baptist. His appearance seems to have been a device to announce Jesus and to introduce him into the scene in a more or less dramatic manner. It seems necessary, then, for us to assume that the primitive church, in order to establish its claim to a supernatural origin, would make much more of John's role than the history, meager as it is, would justify. John's origin and ministry, then, was probably romanticized and theologized in the Gospels in an attempt to authenticate the church's claim that it was a deliberate act of God.

Dr. Matthews appears to have rather meager and skimpy evidence substantiating any solid link between John and Jesus. Through the use of other than New Testament sources, such as Mormon Scriptures and other Mormon works, he appears to establish the fact that John was fully aware of the emerging messianic role of Jesus. There is scant biblical evidence for such a view. And if John was aware that he must decrease in importance while Jesus must increase, he apparently failed to communicate this assurance to his followers. Pockets of the John the Baptist cult continued for many years. This seems to indicate either an unawareness of the primacy of Jesus' movement, or at least a partial rejection of it.

Another point at which the author appears to have weakened his study is his insistence that John and the bulk of his followers joined the movement of Jesus. In fact, Dr. Matthews strongly hints that John was a Christian. Actually only vague biblical references indicate that John considered himself as a follower of Jesus. In fact, there was little or nothing for John to join or commit himself to. What we see developing is the formation of two cults around two charismatic leaders. And I feel we do violence to history if we conceive of these movements as anything more than this.

Therefore, despite the primitive church's utilization of John, I cannot doubt that if we could cut away its view of the event, we would find John as simply one of the many "prophets" holding forth in the wilderness, crying for the people to return to the purity of their faith and to the traditions of their religion. Some have suggested that the "cry" was a disguised call for political and religious freedom.

The book is enjoyable to read. And this review is not an attack on Dr. Matthews' right to take any position or assume any interpretation he chooses. It is simply saying that the space and time he obviously utilized in this study might have been more justifiably used in a more acceptable manner had he dealt strictly with research into the New Testament, or properly qualified his use of later material.

Lorne F. White

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Eleanor and Franklin. *By Joseph P. Lash. (New York: New American Library, 1971, 1020 pp., cloth $12.50, paper $1.95.)*

Eleanor Roosevelt, human being, woman, mother, daughter-in-law, and wife in that order, is the portrait of the woman Joseph P. Lash paints in his book, *Eleanor and Franklin.* Whether this portrait is a true reflection or a somewhat distorted image of a reality is for each reader to evaluate, taking into consideration Lash's deep admiration of this Ugly Duckling-Super Swan, Eleanor. Many a noble writer has paid tribute to Eleanor Roosevelt, but because of his access to private papers of the family, Lash conveys a new insight into her stoic personality. The author also investigates the mysterious relationship between this Super Swan and America's Wheeler-Dealer—Franklin. Lash would firmly support the assumption that it was Eleanor who was the driving force behind this rich mama's boy. Although she had many psychological hang-ups to overcome and many challenges from the daily pressures of just living, she did, however, have many of the creature comforts that so many people of the depression era could not afford.

Many reviewers have given Mr. Lash a *G* rating and some have gone so far as to say his style is rather pedestrian. Most do agree, however, that *Eleanor and Franklin* is an outstanding biography not because of the lyrical message, but rather the message and insight itself and what Lash chooses to reveal to create the impression he does create. This impression, Lash's character development of Eleanor, traverses four stages: Childhood and Youth, Wife and Mother, Emergence of Eleanor Roosevelt, and White House Years.

Eleanor was born into a Scott and Zelda Fitzgerald type of family that was closely affiliated with the social elite of that era in New York. Her beautiful mother was a true representative of staunch victorian principle. Although there existed a strong resemblance in value structures between Eleanor and her mother, there was no resemblance in appearance. And so for this reason her Ugly-Duckling image cracked the shell of her confidence.

Elliot, Eleanor's father, was an American fun-loving male who became a disgrace to his wife and family by drinking himself to death. Being insecure, he looked to Eleanor as a means of support. He made many promises to her that he did not keep, but she always believed in him and even continued to love him after she discovered he wasn't a god but a fallible man. It was this rapport between father and daughter that shaped Eleanor's relationship with Franklin years later. A quote which was intended for her husband during the White House years could easily be applied to her father before his death: "I could forgive, but I could never forget." And she never did.

During her youth she developed an inferiority complex which she would spend the rest of her life trying to overcome. The one place that emancipated Eleanor the most from her poor self-image was Allenswood, a finishing school on the outskirts of London. It was here that Eleanor became the favorite of Mlle. Souvestre, a woman who was at home in the world of high politics and high culture, and under her guidance Eleanor grew. Transformed culturally with a new awareness and a new perspective of life, she returned to Trivoli, undecided about her life in the upper class. But because of her lack of confidence she was unable to reject the norms expected of her. During this period she married Franklin Roosevelt and tried to be what he needed and what he expected her to be. She not only had to contend with Franklin's wishes but also with Sara, Franklin's beloved mother.

Soon after they were married, the Roosevelts started a family; and that, too, became a source of insecurity. Eleanor felt inadequate as a mother so she relied on professional help; and, of course, Sara advised her. Franklin did not take the role of father all that seriously, which left Eleanor as disciplinarian and guiding light in many areas of parental adviser. Again the responsibility, but more than that, the factor that they had in common—children and the joy of them—did not bring them together and were not a shared delight and duty.

Life continued within the confinement of structured social etiquette through the years. Franklin became Assistant Secretary of the Navy, and more courtesy and protocol was demanded of the "little woman." Circumstances emerged (Lucy Mercer) which made Eleanor look further than Franklin for security and worth. She discovered his affair but accepted it as if it were her father. Because of her Victorian attitude toward sex she could not face that type of relationship. But she did not stop loving the man because of what she felt was her inadequacy as a woman. She faced her inadequacy and at this time offered Franklin a divorce. He shied away from this mainly because his mother threatened to cut him out of her will.

So because of Eleanor's desperate need to be able to share herself with someone and to find an outlet for her guilt and insecurity, she started to venture out to find a place to belong. She backed her husband in his career and was a partner to him but . . . she could not forget.

During the White House years Eleanor's energy seemed inexhaustible to those closest to her. She became involved in the Women's Trade Union League where Rose Schneiderman and Marion Dickerman taught Eleanor all there was to know about unionism. She became involved in politics through her husband but also for her own enrichment. She started a furniture factory at Val Kill and was the headmaster at her own private school, Todhunter. She volunteered her services in times of need to the Red Cross and all sorts of war efforts. Out of guilt, or kindness, she became concerned with the depression's effects on starving people.

In 1933 when Franklin took the oath of office, those closest to Eleanor knew of her dislike for her new role as First Lady. Again she faced imposed norms and limitations that the position demanded of her. She wanted to know who she was and what she could do to strengthen her self-image. But, too, she was a woman, the image of womanhood that the country would look to. Woman's liberation was not her goal, but many of the goals of the liberation movement made sense to her in her search for self-identity. The role of First Lady was a mold that had long been cast to shape Mrs. President into America's ideal, Mother Mary stereotype. Eleanor's uncertainty concerning her role as a female human being could not be stabilized by playacting the role of First Lady. She needed room to grow and explore her own being, hopefully to discover the nature and quality of her existence. She did well with this endeavor and will no doubt be remembered as one of the strongest First Ladies ever.

Her knowledge of world powers and ideologies was limited, but then so was Franklin's and he was the President. She continually tried to solve major problems or advise others on solutions. Many would say she was idealistic and like her husband she thought change, or just the act of doing something, would improve conditions.

Either because of a guilt or martyr attitude, she relentlessly carried her "white-woman's burden," thinking she could right the wrongs of the world. She hoped unconsciously and consciously that she could hurt Franklin or make him feel her inadequacy in marriage by being the All-American-Do-It-Yourself, Help-the-World-Wonder-Girl. One outstanding example of Eleanor's idealistic views was Authurdale, which complied with her philosophy of meeting the needs of the people at any cost.

It was also during this time that Mrs. Roosevelt did a great deal of reassessing of her total value structure. From her Victorian upbringing she developed the usual prejudices of the era. Her father became her first exception to the rule. Alcoholics were evil and possessed the devil and should be excommunicated from the social elite. But Eleanor loved the person and not the action. So because of this one exception there were others. And she determined that people basically were good, given the proper resources with which to subsist and the security of those around them.

Her ideas concerning war became more and more pacifistic, indicating a tinge of pink according to those around her. Minority groups, especially the blacks, became another one of her causes, for which she will long be remembered by the D. A. R. The main theme of this memory bank segment of the book is commitment.

Lash's portrait of Eleanor is actually a motion picture. Movement is the key—running, speaking, laughing, frowning, writing, telephoning, running, chatting, worrying, walking, jogging, informing, reviewing, speaking, running, hurrying, running, never tiring. This is emphasized by the comparison of a Franklin who is symbolically and physically paralyzed, while Eleanor is paralyzed emotionally. The motive behind the involvement is the key to the total picture. Eleanor became a Christ figure to herself. Forgiveness. She gathered her disciples around her and went crusading. Everyone needs a Christ, and Eleanor needed most a place to belong; she needed to be needed and if not by Franklin then by the masses of people. She would forgive the world of its sins as long as they would in return not forget her, and we never did.

This book was originally published in hardback by W. W. Norton.

Diana Lynn Anders

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Joseph Smith's First Vision. *By Milton V. Backman, Jr. (Salt Lake City: Bookcraft, Inc., 1971, 209 pp., $3.50.)*

For at least the past seven years there has been an awareness among many Mormon historians of problems with the traditional account of Joseph Smith's "first vision."

In the fall of 1966, the third issue of the new independent Mormon Journal *Dialogue* carried an article by Brigham Young University historian James Allen entitled, "The Significance of Joseph Smith's 'First Vision' in Mormon Thought." Allen suggested that there is little evidence that Joseph Smith was telling the first vision story in public during the early years of his church. In fact, Allen noted that "none of the publications of the Church in that decade [the 1830's], and no contemporary journal or correspondence yet discovered mentions the story of the first vision, which for Allen was "convincing evidence that at best it received only limited circulation in those early days." Indeed, "there was apparently no reference to Joseph Smith's first vision in any published material in the 1830's." Even early anti-Mormon writers like Alexander Campbell and Mormon apostates like Ezra Booth and John Corrill did not mention it, which certainly would have been something about which skeptics could make a considerable fuss.

Allen went on to point out, however, that there has recently been found some evidence of a limited circulation of the first vision story before Joseph Smith began to write his history in 1838. A handwritten manuscript composed about 1833 contains a version of the story, as does an account of a conversation in 1835 between Smith and a "Jewish minister." Although these accounts differ from the official version which Smith wrote later, they are evidence that at least the rudiments of the official first vision story were in Smith's mind by 1833.

Professor Allen's objectivity in presenting evidence for and against the official story was refreshing, and a rethinking of the official story by many Mormons seemed imminent.

The following year a non-Mormon wrote an important article on the subject: "New Light on Mormon Origins from Palmyra (N.Y.) Revival," was published by Wesley P. Walters in the *Bulletin of the Evangelical Theological Society* (Vol. 10, Fall 1967, pp. 227-44). Because it was reprinted as a pamphlet by Modern Microfilm Co., in Salt Lake City, this article has received reasonably wide circulation among Mormons. Rev. Walters significantly called into question the dating of the first vision in 1820 by noting evidence that there was no revival in Palmyra in 1820, and that in fact the revival referred to was in the fall of 1824. Further, the Reverend Lane was ministering in Palmyra in 1824 but not in 1820. All in all, Walters presented a good case for the later date for the revival which stirred Smith's interest in religion.

More recently, though, there appears to be a reaction against the Walters thesis among Mormon scholars. Perhaps it is partly due to the fact that Joseph Smith's official story achieved the status of scripture when the *Pearl of Great Price* was canonized in 1880. Inspired quite likely by the Walters article, the Spring 1969 issue of *BYU Studies* was devoted to Mormon origins, with several articles on the first vision. Upon reading these articles when they appeared, this reviewer was disappointed at their defensive nature. Each article seemed designed to support the official story, and contrary evidence such as Allen had noted was virtually ignored.

One article in that issue of *BYU Studies* was Milton Backman's "Awakenings in the Burned-over District: New Light on the Historical Setting of the First Vision." While Backman did not even mention the existence of problems such as Walters had written about, his article was obviously written to refute Walters' thesis. Backman did so by citing evidence which did not prove that the revival took place in 1820, but at least did make it seem plausible. Unfortunately what was a reasonably good presentation of a case fo;the 1820 date has now been expanded unnecessarily into a book. *Joseph Smith's First Vision* is little more than Backman's article, preceded by two chapters of background about the settlement of Palmyra and vicinity and the religious composition of the region, followed by a very defensive discussion of Joseph Smith's prophetic activity. Indeed, the last chapter, "Witnesses to the Restoration," seems unrelated to the topic of the book. It attempts to establish Smith's reliability in some of his other prophetic activities, which strikes this reviewer as the kind of tangent one might introduce if he felt his main argument was not strong enough.

This reviewer recalls hearing Sidney Mead comment that when a scholar writes a good journal article, too often some publisher asks the author to expand it into a book. Often the book provides little that cannot be gained by reading the article. Since there are so many worthwhile things demanding to be read, Mead's advice in such cases is to read the article rather than the book.

The doubts that the Allen and Walters articles raise about the official story of the first vision are not convincingly answered in Backman's book. He has simply marshaled evidence that might support the official story, and ignored evidence to the contrary. Backman has told this reviewer that he wrote to counter the article by Walters, yet he doesn't mention the Walters article because he prefers not to draw attention to it! The orthodox Mormon—whether Utah or Reorganized—will find the book reassuring, but the historian will find it inadequate.

Joseph Smith's First Vision is not without redeeming virtues, however. It does contain some information not readily available elsewhere, and it includes a useful collection of the most important accounts of the first vision.

William D. Russell

Parsons' Text Book. *By Alonzo H. Parsons. (Lamoni, Iowa: Herald Publishing House, 1902, 332 pp., Herald Heritage Reprint, 1971).*

Parsons' Text Book was originally printed in 1902 and has recently (1971) been published as a Herald Heritage Reprint. It consists of notes and collections by Alonzo H. Parsons, a former Seventy and missionary of the Reorganized Church. From its author it has derived its name, although it could have been called "*The Parson's Text Book*" if it had been authored by someone else. Most of the articles are not written by Mr. Parsons but are collected by him from other sources.

The collection consists of some 156 entries of varied length, each complete in itself and generally well-documented, dealing with topics related to teaching the gospel. Most of the items have little or no introductory explanation, but one who is experienced in missionary work will see Parsons' objective.

No major divisions or chapters occur in the "text book" but about seven major categories emerge:

1. Archaeological and historical evidences for the *Book of Mormon*
2. The origin and doctrines of various churches, often "from their own books" (These include the Baptists, Roman Catholics, Campbellites, Dunkards, and the Adventists.)
3. Signs of the last days, including reports of earthquakes, destructive storms, return of the Jews to Palestine, and related topics
4. An examination of spiritualism and other creeds and doctrines
5. Important events and dates concerning the latter-day Restoration
6. Entries that are essentially anti-Brigham Young and anti-polygamy
7. RLDS claims to succession

The material concerning the *Book of Mormon* is interesting and sometimes, if not always, convincing. Information about elephants in ancient America (page 44), ancient metallurgy (page 33), items of early culture (page 44), and Israelite origin (page 25) are acceptable; but the entries on similarities of *Book of Mormon* names and word-sounds with geographical locations in Central and South America are neither satisfying or convincing. This type of material may have been adequate in 1902 but would probably not be very persuasive to the serious scholar in 1972.

The material on important events and dates in the Restoration also stands out. The date of Joseph Smith's first vision is categorically given as *March*, 1820 (page 313). We could wish that this statement were documented, citing the authority for the certainty of the vision having occurred in March. General understanding is that this event took place in the early spring of 1820, with the exact month unknown. Perhaps, however, March *is* correct. If so, the proof is lacking.

There is repeated emphasis concerning the restoration of the Aaronic priesthood on May 15, 1829 (pages 313, 321, 322), and the organization of the church on April 6, 1830 (pages 313, 322, 323); but a significant omission seems evident in no mention concerning the restoration of the Melchizedek priesthood or the organization of the Quorum of the Twelve Apostles. In his list of important events and dates Mr. Parsons cites only one item between May 15, 1829 (the date of the restoration of the Aaronic priesthood), and the death of Joseph Smith in 1844. That one item is the organization of the church on April 6, 1830. It seems that the reception of the Melchizedek priesthood was an event of greater importance than the restoration of the Aaronic priesthood and deserves to be included in a list of significant events and dates.

At the time that the priesthood of Aaron was given to Joseph Smith and Oliver Cowdery, John the Baptist expressly stated that the Melchizedek priesthood would also be conferred upon them (page 322). While it is a fact that the exact date on which the Melchizedek priesthood was restored is not given in our histories, we know from the statement of John as given above that it would be after his visit on May 15, 1829. We further observe that the 1835 *Doctrine and Covenants*, 50:3, dated September 1830, states that Peter, James, and John had ordained Joseph and Oliver to be apostles. It should therefore have been apparent to Mr. Parsons that the Melchizedek priesthood was given sometime between May 15, 1829, and September 1830. These are the extreme terminus dates. Other information suggests an even narrower time-schedule for this event. Since the offices of "elder" and "apostle" come under the priesthood of Melchizedek (1835 D. and C. 3:3), and Joseph and Oliver are called "elders" and "apostles" at the time of the organization of the church on April 6, 1830 (1835 D. and C. 2:1), the Melchizedek priesthood would of necessity have been given before that time. It is to be noted also that the above reference from the D. and C. speaks of Joseph and Oliver as having been ordained previous to the organization of the church, hence at an earlier date than April 6, 1830. Mr. Parsons could have strengthened his list of important events and dates if he had included the restoration of the Melchizedek priesthood by Peter, James, and John as occurring sometime between May 15, 1829, and April 6, 1830. Likewise, his list would have been more complete if he had included the organization of the Council of the Twelve Apostles on February 14, 1835, which is a well-documented historical item of the Restoration.

It was mentioned earlier that a number of entries in the textbook are critical of Brigham Young and the Utah church. This was a frequent occurrence in the early literature of the Reorganized Church. To the credit of the Reorganized Church this practice has lessened and in recent years official literature tends more to the promulgation of its own message and less to criticism of the Utah church.

All in all, *Parsons' Text Book* is interesting and even informative reading, although not wholly suited to the needs of preaching the gospel in the decade of the 1970's. A reader could not learn the gospel of Jesus Christ from the book in its present form. It is written for those who already know some of the fundamentals and who have had some experience in teaching. Perhaps if Mr. Parsons had quoted more from the ancient and modern scriptures and from the teachings of the prophet Joseph Smith and not only from dictionaries and nonscriptural source books, the collection would have been more of a "Text Book of the Restoration." It is greatly to Mr. Parsons' favor that his publication was not for monetary gain, for he gave "it all over to the Church."

Robert J. Matthews

Robert J. Matthews is an assistant professor of religious instruction, Brigham Young University.

* * *

John Doyle Lee: Zealot—Pioneer Builder—Scapegoat. *By Juanita Brooks. (Glendale, Calif.: The Arthur H. Clark Company, new edition 1972, 404 pages, $9.50.)*

The Mountain Meadows Massacre. *By Juanita Brooks. (Norman: The University of Oklahoma Press, new edition 1962, 316 pp., $7.95.)*

These two works by Juanita Brooks have been reissued for this generation of Mormon history buffs. There is no doubt now, as there might have been when they were first published, that both are works of excellent scholarship and academic courage. They have stood not only the test of time but the rebuffs of tradition. Few people would even suggest that they are not representative of the best efforts of the historian. They have, in fact, become classic statements concerning a much debated but little understood phase of Mormon history. Other works that have appeared since these two first appeared have asked many questions but few have offered any significant challenge. The lack of changes in these new editions is evidence that the author and publisher felt at home in the early scholarship. Little needs to be said other than to urge those who have not read these studies to do so now—and perhaps to suggest to those of us who read them at some earlier date that we would profit from the experience once again.

The infamous "massacre," and the role of John D. Lee in that event, occupy the central stage of these combined works. More than this, they represent the historian at work in the context of her social environment. Ms. Brooks is a Mormon and she felt called upon to tell us in her Preface that she had "served and sacrificed for a cause" over years of membership. Yet she is also a historian and has written to swell the coffers of truth, not to rationalize the sentiments of mythology. It seems especially fitting at this time that the Mormon movement reemphasize the lesson Ms. Brooks has so aptly illustrated: that the one thing we might learn from history is that expediency has rarely proved expedient. It is characteristic of the time, and of the institution considered, that it is significant to *do something*. And yet, as in the case investigated, it is often the expedient thing not to massacre truth in the hasty search for security.

B. H. Liddell Hart said it best when he cautioned those anxious about the consequence of an open evaluation of our past. Faith, he indicated, is of such importance in times of crisis that one must understand deeply of the past in order to be assured that truth matters more.

Paul M. Edwards

◆

War, Conscription, Conscience, and Mormonism. *An anthology edited by Gordon C. Thomasson. (Santa Barbara, California: Mormon Heritage, 1971, 116 pp., $1.25, paper).*

As suggested in the title, *War, Conscription, Conscience, and Mormonism* is a collection of writings from various sources, including scriptural and historical references pertinent to a consideration of this matter from the background of Utah Mormonism.

In essence, this book is an appeal to at least consider the possibility that there might be a valid basis for recognizing within the Mormon faith the role and status of the Conscientious Objector in relation to military service.

The book begins with a two-page reprint of a letter by the First Presidency of the Church of Jesus Christ of Latter-day Saints, December 14, 1945, stating their objections to compulsory military training in peacetime, and addressed to their Utah Congressional Delegation. They subsequently received favorable responses and endorsements to their 17-point letter, of which the following have been selected:

> "We shall give opportunity to teach our sons not only the way to kill but also, in too many cases, the desire to kill, thereby increasing lawlessness and disorder to the consequent upsetting of the stability of our national society. God said at Sinai, 'Thou shalt not kill.'
>
> "We shall make our sons the victims of systematized allurements to gamble, to drink, to smoke, to swear, to associate with lewd women, to be selfish, idle, irresponsible save under restraint of force, to be common, coarse, and vulgar,—all contrary to and destructive of the American home."

The current position of the First Presidency of the LDS Church is quoted from official correspondence as being:

> "I am directed to tell you that membership in the Church of Jesus Christ of Latter-day Saints does not make one a conscientious objector. As you are aware, there are thousands of young men of the Church assigned to the various services in the military.

> "As the brethren understand, the existing law provides that men who have conscientious objection may be excused from combat service. There would seem to be no objection, therefore, to a man availing himself on a personal basis of the exemptions provided by law."

Scriptural references are cited from the Old Testament, the New Testament, the Book of Mormon, and the Doctrine and Covenants. This presents a convincing case for those who want to believe. On the other hand, "there are none so blind as those who will not see."

Reference is made to the "Utah War" wherein Brigham Young utilized members of his "Nauvoo Legion" to disrupt the operations of Johnston's Army which had been dispatched to Utah in 1857 by President Buchanan. Participation in the Spanish-American War is another case in point.

The Selective Service System, Special Monograph No. 11, *Conscientious Objection,* states that there were ten Latter-day Saints classified as Conscientious Objectors during World War II.

The element of "conscience" is stressed in relation to individual belief. Parallels are also drawn with the issue of polygamy and comparable religious "rights" under the U.S. Constitution. Further references describe some instances of civil disobedience, including that of the Mormon president, John Taylor on the polygamy issue. They too believed in constitutional law, but if there were a conflict between the law of the land and the law of God, one must choose. Apparently polygamy was an important enough issue for some of their members to go to jail. Later the Manifesto of Mormon President Woodruff absolved the membership from their polygamous doctrine.

Several case studies of young men facing the military draft and their vicissitudes in obtaining C.O. status tell a convincing story for those who want to believe. On the other hand, "there are none so blind as those who will not see."

Gordon Thomasson is a young Mormon elder who has been resourceful and courageous in putting together this anthology of Mormon thought on some of the most important issues of our day, and which have been bypassed by officialdom far too long. Therefore, he is to be highly commended as the daring "young David" who has confronted the mammoth Mormon "Goliath establishment." He does not want it to appear as a confrontation and has worded his plea merely to be heard.

What a sad commentary on the tradition-bound institutionalized church. But the LDS Church does not stand alone; the RLDS Church and most other denominations are essentially in the same position. But if Christ be our examplar, such churches can be weighed in the balances and found wanting. Practically all churches renounce war from the pulpit, but practically all churches directly or indirectly support war. They cannot honestly do both in the name of Christ Jesus, and yet this is the paradox often confronting them.

Several authors in this book make scriptural references to the Bible, *Book of Mormon,* and *Doctrine and Covenants.* Most of these quotations are against war and violence, but some refer to warfare and killing as being justified only by direct command of God. This merits some comment.

First of all it should be recognized that all scriptural writings are by men, not by God or Jesus. Hopefully, and presumably, these men, at least at times, were "inspired" in their writings. Therefore, it is up to our leaders, and ultimately the reader to make a truthful differentiation and determination. The injunction to "search the scriptures" and to "prove all things; hold fast that which is good" is still good advice, but the final test must ever be, Does it match with the words and deeds of Jesus Christ? Any writing of an "inspired" man that does not meet this test is obviously not inspired. Jesus was the symbol of perfection. Like him we should be. He was, regardless of the advice of so many ministers to the contrary, the ultimate example of pacifism.

Reference is made in predictable fashion to the *Book of Mormon* instance where presumably God commanded Nephi to kill Laban. Perhaps no better illustration of self-rationalization could be cited to indicate the absurdity of such instruction. Nephi found Laban in a drunken stupor. There was no need to kill him. He could have merely tied his legs together if he feared him that much.

Reference is made to Sec. 98 (1833) of the *Doctrine and Covenants* (LDS), which is Sec. 95 (RLDS) pertaining to the method of lifting the "standard of peace" three times before seeking the command of the Lord to do battle. Neither the LDS nor the RLDS Church has followed this instruction thus far.

In conclusion let me state that this book should be helpful to any and all who are interested in the most important subject facing mankind today, and the essential role of the Conscientious Objector within the Christian ethic. There is no alternative. Freedom of choice is exercised in embracing the Christian ethic. Then, as the apostle Paul stated, he became a "prisoner of Jesus Christ." My only criticism of the book is that it doesn't close this gap. One is not free to break the commandments of God, without repenting.

Wilford G. Winholtz

Wilford G. Winholtz, an RLDS elder from Independence, Mo., is a draft counselor for the American Friends Service Committee, Kansas City, the Metropolitan Inter-Church Agency, and Missouri Council of Churches.

◆

Wars and Rumors of Wars. *By Roger L. Shinn. (Nashville: Abingdon Press, 295 pp. 1972, $5.95.)*

During World War II, Roger Shinn, now a professor of social ethics at Union Theological Seminary in New York, was an Army officer who participated in the invasion of Europe. From time to time he kept a diary of his wartime experience. The entire first half of the book is a fascinating story of combat, of capture by the Germans and of his prisoner-of-war status. While a prisoner of war in Poland, news came of approaching Russian armies. This led the German officers to start the prisoners on a long winter march through Germany into Bavaria with little food and inadequate clothing and shelter.

Shinn had many friends who were conscientious objectors to World War II, and his memoirs reflect his uneasy conscience about war, as well as his gratitude for returning alive. Perhaps the same uneasy conscience led him to include in the second part of the book a series of vignettes, entitled "Five Patriots," about young men who were conscientious objectors to the war in Vietnam—opposition which Shinn shares. In each case he was in some way involved in their support or defense.

The third section of the book contains a series of reflections on the meaning of war and violence. Shinn believes that violence has a necessary function in society, yet he also acknowledges the possibilities of nonviolence as practiced by Gandhi and Martin Luther King. He sees, however, no possibility of world government or a world without violence in the foreseeable future, though "familiar forms of the nation-state and of warfare may become obsolete." Strangely, he sees the hope for peace in continuing nuclear deterrence on the one hand and in a quest for a kingdom based on Jesus Christ, the Prince of Peace, on the other hand.

This is not a controversial book which crusades for either militarism or pacifism. Neither is it a definitive discussion of the ethics of war. It is really a series of memoirs, reminiscences, and "more generalized philosophical and theological reflections." Taken together it is the personal testimony of a man who is deeply disturbed about mass violence but cannot bring himself to reject either war or violent revolution under all circumstances.

John M. Swomley, Jr.
St. Paul School of Theology

COMMENTS

To the Editors:

W. B. Spillman ("On Conceptualization of Zion." Fall 1972) seems to have analyzed current Zionic thought accurately. However, he fails to recognize that the three distinct conceptions can be combined to form a more complete picture. Were he to do so, he could take the strengths of each view and consequently arrive at a Zionic concept which is workable and practical for our times.

Zion is, first of all, "right relationships." When we learn to love each other and express that love in ways that can bring healing power to our lives, we will begin to establish a high quality of human relationships. Out of this experience will grow a natural desire and need for gathering into some kind of center or community. The particular nature of each community will be dependent on the life-styles and occupational skills of its members.

Once established, the community may be in danger of the stagnation, uniformity, and false security Mr. Spillman mentions. But if the community functions properly, these difficulties can be surmounted. As its members, we must view ourselves as a servant people, the people God has been trying to create since the days of Abraham. Having experienced the healing presence of God, we will then have something worth sharing, and we will have a burning desire to share with others what we have found.

A creative flow of people is thus begun. The desire to share sends us out to serve a needy and dying world. As we spend ourselves there, we find we are driven back to the sanctuary to be re-created and filled again. We must regularly experience this healing power or the desire to serve will no longer be effective. Our times of being together will be for renewal and fresh vision in worship, emotional and social support through fellowship, and further training or clarification of mission in educational activities.

Stagnation can also be prevented by the very act of service in a dynamic, rapidly changing world. We are continually confronted by the need for reevaluation of priorities, concepts, practices, and activities as we attempt to relate to those whose life-styles and value systems are significantly different from ours. A servant people is a truly humble group, recognizing that only God is eternal, and our ways of relating him to our world must make sense to those with whom we are attempting to communicate. This process of growth will continually cause changes in our understanding, will necessitate sensitive approaches to individual and corporate decision making, and will encourage empathetic outreach to a needy world.

Being a community also means

being able to pool resources in order to have a more effective impact on society. The possibilities for united effort are almost limitless when we begin to use our economic, social, industrial, and educational strengths creatively to establish such organizations as are needed in each area.

I find it difficult to envision a "perfect" society or individual. It seems to me that a Zionic community can be filled with people struggling in their own growth toward the ideal Christ portrayed. What defines such a group as Zionic? Perhaps it is their discovery and use of the healing power of love in their relationships. Perhaps it is their willingness to corporately spend themselves in service to the world. Perhaps it is the power of God which will reside among them to a significantly greater degree than we usually experience. Perhaps it is the number of people who have sought the direction of God and given themselves totally to His cause in such a way as to be made whole persons. Perhaps it is all of these and much more.

Establishing God's kingdom here on earth is no easy task. The problems to be encountered are complex and will require great spiritual vision accompanied by trained and dedicated skills. The dangers of failure are real and must be faced, not lightly brushed aside. Although I do not have the answers, I know that the Lord is aware of our needs and will help us with any problems we may encounter. He only requires a total dedication to his purposes. Then we will discipline ourselves in study, prayer, fasting, and experimentation upon his word. As we attempt to live that word and establish the kingdom which will herald his return to the earth, we will open the channels through which his Spirit can teach us and help us solve problems which occur.

We have not yet created a Zionic society in our day. But the potential is ever before us; and there is no doubt in my mind that such a society is not only possible but inevitable. God has promised to bless our efforts and endow us with spiritual knowledge when we are disciplined enough to seek it earnestly for his purposes. He has said that his purposes will not be frustrated and that our spiritual condition is the key element which will determine how soon Zion may begin to thrive. Much can be done individually and corporately even now. It is my testimony that the Lord is preparing us for a time of endowed spiritual growth and that his kingdom is already among us, beginning to flourish.

Sheri Ritter
Ann Arbor, Michigan

* * *

The following letter was written in response to "Sexual Intercourse in Renewal of the Marriage Covenant," in this issue of Courage.

To the Editors:

The Restoration proclaims peaceful community as its goal. A Zionic peace will not come as a result of rigid and unthinking adherence to traditionally prescribed patterns of behavior. Rather, such peace ought to be a dynamic accompaniment for a loving people pursuing self-realization in creative, experimental ways.

According to psychologists, most people suffer from feelings of inferiority. Some hide their feelings by acting arrogant and superior. Others display their feelings through submissive, passive behavior. However, all attempt to hide inner identities from nonaccepting outsiders. The results have been wars within and without, desperate attempts at self-preservation. Fear of nonacceptance, then, has kept the goal of peaceful community from realization.

The Restoration balances upon the rock of revelation—revelation of God to people and revealment of people to God and to each other. No greater compliment can be received than to know that another person responds appreciatively to one's attempts at self-revealment. In order for peaceful community to develop, people must be sufficiently free from fear of themselves and of each other so that they can reveal inner identities. Love is the only method for enabling persons to overcome fear, to develop respect for themselves and for others. If the Restoration goal depends on the creation of caring, revelatory human relationships, then experiments in loving need to be made.

Lack of self-respect and resultant fear of self-disclosure have caused protective barriers to be erected. People feel safe from reaching out if they can justify exclusiveness as morally superior. Yet this head-in-sand attitude only perpetuates fears, and peaceful community escapes us as long as love-inhibiting morals are imposed.

The mention of the word *loving* conjures up visions of male/female sexual embraces and, more particularly, of sexual relations within marriage. The institutions of marriage and the church do serve as frameworks for the experimentation and enactment of certain manifestations of love. But love is by nature unconfinable. It cannot be restricted to marriage or church fellowship or any other specific enclosure.

Perhaps one of the areas needing the greatest creative experimentation today is that of friendships. Male/female friendships, in particular, have been regarded as taboo past a certain level of polite acquaintance. Even male/male and female/female friendships have not been numerous enough to meet people's needs for significant sharing and self-revealment. Until we can reach out to each other intimately in mutual respect, Zion will elude us.

Fear of sexual touching seems to be the strongest inhibition to developing friendships. In the past, unwanted pregnancy and the problem of inheritance of property may have justified these fears. Consequently, sexual gratifications have come to be regarded as spiritual and moral within marriage but dirty and evil without. However, almost completely effective methods of birth control minimize the chance of unwanted pregnancy; and inheritance of property is not now the bugaboo it has been in the past.

In addition, we fail to take into account that many sexual activities within marriage may be, and often are, disrespectful. Must we assume that all such shared activities without marriage must necessarily be worse? Love is limitless. Respect for ourselves and for other persons is not limited to any particular framework, nor is it guaranteed by any specific framework. Homogeneous and heterosexual friendships have as much potential for good or evil as any other relationship; that is, they may be based upon respectful seeking and sharing of selves or they may be based upon exploitation.

People have bodies, minds, and emotions. To deny appreciation for any part of one's self or one's friend is to prevent the mutual revealment that can be beneficial to developing conditions for peaceful community. I am not saying that sexual intimacy between friends is always desirable. I am saying that whatever activities can be mutually shared in genuine appreciation and respect for each other should be regarded as good.

Mental sharing, emotional sharing, and physical sharing may be good within and without marriage. I am speaking of both heterogeneous and homogeneous relationships. Am I advocating homosexuality? I am not condemning any means people choose to demonstrate their mutual respect and caring. Rather, I am advocating that love be our goal; expansive, respectful revelation of our selves combined with equally respectful reception of the self-revelations others dare to share with us. Through this kind of sharing, self-respect can be developed and peaceful communities can become possible.

E. G. Smith

◆

To the Editors:

Some comments appear to be in order in response to A. Bruce Lindgren's article "Liberals and Other

"Problems with the Church's Social Ministry," appearing in this issue of *Courage*. I have little argument with the author's main thesis, particularly when he limits it to "social ministry." However, even here I would suggest a much deeper problem. Briefly, we have no social ministry. True we have something we *call* "social ministry," but it is merely a theory, and, in my opinion, not a well-developed one at that. But where I would presume to really differ with the author is in his assessment of the nature, function, and failure of the liberals still in the church, to say nothing of the many who have chosen to leave it.

In assessing what I think the author is saying about liberals, I wonder if he has been exposed to members who are critical, but not necessarily liberal. A great deal of self-deception takes place at this level. I disagree, too, with the author's apparent claim that we can characterize a liberal as one who is advocating social action and reform. But even if this claim were true (it is an obvious oversimplification) I feel the presence of such persons would be highly advantageous to the church. However, I question, too, the implication that despite the liberal's emphasis (implied as mere rhetoric), he is responsible for the success or failure of the church's social ministry. Despite the author's claim to the contrary, the liberals have had the ear of few of the leadership of the church. This is noted in spite of the fact that some of the leaders (usually designated as institutional liberals) do indicate some sympathy with the liberalizing view.

Whether the RLDS liberals have little more sophistication "than the conservatives they so often castigate" is a whole new question, requiring more time and space than I have at this time. However, I do challenge the author's assumption at this point. In the first place it is impossible to identify a liberal. And we might ask the question, "What constitutes liberal sophistication as opposed to or compared with conservative sophistication?" It would be interesting to secure the author's response to that question.

I assume that the author is suggesting that the liberals are long on rhetoric and short on deeds. If I would admit to this assessment, which I do not, I would insist that it is not always the responsibility of the liberals to possess or suggest the solution to any or all of the problems he might discuss, any more than it is the responsibility of the pathologist to treat the medical problems he might discover in his research.

Further, in response to another implication in the article, I have witnessed little castigation of conservatives by liberals. At those times and in those places when this has happened, in my experience, it has usually been within the context of the liberal's attempt to call into question conservative positions. Regrettably personalities may have entered the picture. This is regrettable, but sometimes almost inevitable. But it is by no means limited to the "liberal." Out of insecurity and perhaps fear, many conservatives have been guilty of castigation of liberals.

Since the liberals often do not get a hearing, they find themselves being forced into an almost perpetual defensive stance. The conservative elements are still largely in control of the church, resulting in the liberals having opportunity to exercise little, if any, influence on the current direction or policy of the church.

I do not accept the implication that liberals are constantly urging change for the sake of change. The fact appears to be amply demonstrated that many alternatives and options have been submitted or urged by the liberals (such as a thoroughgoing pluralism in worship and administration) but in most instances these have been rejected. Interestingly, too, we have found that many of these ideas have been later incorporated into certain programs, and expropriated by conservatives and lauded as evidence of their liberality.

The author's curious suggestion that the concept of Zion and the Oblation Fund are symbols of the church's emphasis on ministry to the social order calls for some comment.

The concept of Zion, far from being a symbol of the church's social concern, actually serves as a comfortable substitution for it. In fact the *Doctrine and Covenants* stresses the idea that Zion is to be a place of safety and a city of refuge (45:c). In my own experience, whenever the pressure for social action becomes evident, the church tends to suggest that when Zion is established, the social problems will be solved. In this way whenever the immediate application of social action is called for, it is suggested that a future "utopian" social order will take care of the matter. In the same sense, the Oblation Fund is a poor symbol. At best it is an internal device for providing emergency help to church members. It is not a program for alleviating poverty within the church. And, in my experience it is largely limited to church members, preferably tithepayers. It is often the "social service" centers that make the help of the church available to nonmembers or inactive members, and usually in the form of used clothing, home furnishings, and other non-financial help. Such centers are not usually subsidized from the Oblation Funds.

It appears to be evident that the author is very idealistic when he suggests the church can provide a point of contact where opposing points of view can be shared. I submit that while this could happen, and should happen, it has in fact not happened. And since the failure is evidenced within the conservative as well as within the liberal groups, as well as in those rare situations where both groups are involved, I cannot accept the implied claim that the liberals are to be held responsible for the lack of dialogue or communications. After saying that, I urge the author to keep his idealism.

Another interesting comment the author appears to be making is that most of the church members are concerned about social ministry, even though they are not involved in any practical phase of it. I challenge that claim, and in doing so I insist the average member couldn't care less, unless his own life and welfare is directly involved.

Lorne F. White

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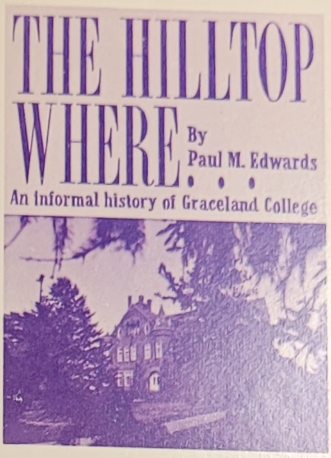

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